Unity

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Obstacle or Opportunity?
by Norma Knight Jones

Our Eternal God Resources
by Mary Elizabeth Turner

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

†

Healing

I have new life in Christ and I am healed.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Omnipresent Spirit substance loves to manifest itself as my prosperity.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

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OBSTACLE OR OPPORTUNITY?

Like any other living, vital thing, Truth must be used . . . You are never a victor until you have surrendered; you never receive until you have given; you can never hold until you have loosened.

BY NORMA KNIGHT JONES

THE MOST significant moment in our life is when we realize that an obstacle can be an opportunity. It is our awakening to the fact that there is something within us more powerful than that which is without. It is the moment of our conscious awareness of our unity with God, of the fact that we are not working alone but with His steadfast help.

Most of us have had times of terrible frustration, when obstacles rose like mountains in our path. It seemed equally impossible to go around them or over them. At such times we seem to have reached an impasse. The problems loom up before us, harsh, frowning, cold, shutting out the view, blocking the road ahead. They flatten our courage, sap our energy; their very nearness throws us into a panic. I have known such times, and so perhaps have you.

It is a moment of supreme illumination when we realize that we have the power to dissolve them, soften them, render them helpless. Then follows the beautiful understanding that these very obstacles can be opportunities. Until I became a student of Truth I never recognized the amazing power of the mind nor how that power could be used in practical life. I did not know that there was a positive assurance that life could be made a thing of

beauty, nor did I know the way to keep life a thing of continued beauty. The vital value of the Unity teaching is in its practical applicability to everyday life. Through it I learned faith in God and the way to use that faith. And it worked! It worked in the face of every problem and every crisis. The teaching worked with such precision that I long for every one to know and try its word.

I think the first understanding of Truth, of the power of mind, is a rather breath-taking experience. It is not only a mental revolution; it is establishing a new mental government. It is overthrowing the old king of doubt and darkness and crowning a new king of faith and light.

★ ★ WHEN THE first seed of Truth came to me, my mind was in a sorry state. Like many others I was actually clinging to my many troubles; they seemed to twine around me like the serpents of Laocoon, fairly stifling my very breath. But I held on to them with all the assembled forces of my mind. They seemed to me the most important things in the world. I had gloated over them in self-pity until they had swelled to an amazing size. I said I hated them, but I was acting as if I loved them, cherishing them, nourishing them with more and stronger thoughts of disaster. I felt old, weighed down, heavy. No wonder—with the load I had strapped to myself. I knew that my experiences were not unusual—others were suffering just as much—but that did not matter to me. I was Atlas himself carrying the world. As you may guess I was a wholly disagreeable person to associate with. It is surprising how unpleasant a person can be when he sets his mind on it, and I had surely set my mind on it. I have always thanked a kind God that I had one friend who loved me enough to seek to help me.

My first shock of awakening came when this dear friend, a Unity student, told me I was making my own troubles, building them into obstacles. She said I had set

up a regular factory, turning out despair and defeat, in which my problems grew automatically. I was busily creating the very atmosphere they needed—fear.

★ ★ FORTUNATELY I had a deep respect for this friend. I had seen her emerge from a terrible fog of futility and unhappiness into a beautiful clarity of serenity and success. I knew that she had done it through her study of Truth. So I listened to her. She told me first that my mind was linked with God, that it was in reality a projection of Divine Mind and as such should be a serene and lovely thing. She showed me how by my own initiative I had seized this thing of original beauty and made it a thing of terror. She said I was united to the one source, God; that I was linked only with this source, that it was good, All-Good, and that unless I myself, with my ruthless thoughts, broke this chain it was everlasting and eternal.

It was a hard blow to learn that my own mind and will had been traitors, had led me into the enemy camp. I wanted so much to believe that some one else was responsible for my troubles, that some outside circumstance had built up those obstacles. But she wouldn't let me! She made me see that by my own thoughts I had separated myself from my source. By my own mind I had broken the chain. My vanity was hit, my self-pity was stung. I had nothing to work on or with but my own mind. I was to blame. I had to decide whether I would think with God in harmony or against Him in disagreement. It was up to me alone.

★ ★ SOONER or later each individual must come to this problem within himself. No one else can work it for him, no one can solve it but himself. You may be told about it, you may read about it, you may even see it work, but until in your heart of hearts you yourself decide to think with God it remains but a theory. I realized that if I wanted

peace, if I wanted to solve my own troubles, I should have to set to work in my own cluttered mind. So I set to work. I never worked at anything so hard in my life. There were my troubles as big as ever. I had rather resented the attitude my Unity friend had taken about my precious problems. She took them so lightly! In fact instead of dwelling on them she dwelt on God. I spoke to her of this. After all she was overlooking a very real distress, at least it seemed so to me, but she said, "My dear, don't think of your troubles; think of God."

So I began to try to think about God. What was He? Where was He? I found that God is Principle, eternal, everlasting. I found that God was everywhere equally present. I could depend on God, as Principle never changes. I was linked with God at every point, in my troubles as well as in my happiness. The principle of All-Good works always, everywhere! Then He was working in my problems too. He was in the very obstacles that I had hated. But how?

Slowly the pattern began to unfold in my mind. I believed in God, I believed in my unity with Him, I had faith. But I had to prove it, use it. I couldn't say "I believe" and sit back. I had my part to do. What did I have? It seemed to me that I had only troubles, obstacles. Very well, then I must prove my faith through these very obstacles. Then the light broke through: these obstacles were my opportunity to prove my faith in Him. I could take my faith and work them out with His help.

★ ★ CURIOUSLY enough my first conscious reaction was a strange bodily lightness. I began to feel light, agile, free. For the first time in months I felt capable and strong! You see, this feeling was entirely reasonable. I actually had thrown off my burdens, thrown them on my certainty of His help. It was a physical release. I did not have to struggle with them alone, in fact I would no

longer need to struggle at all; just rely on His help to change their aspects. I began to re-examine my problems. They were still there, despite my fresh understanding, I did not seem to grow rich or brilliant overnight. I looked at my life—it had not changed on the surface. I was in the same set of circumstances, but when I looked at the old obstacles of obstruction, to my own deep astonishment they had shrunken. Where before I had seen giants, now were pygmies. They had not changed but I had. My whole vision had changed. Before I had looked up at them; now with God I was looking down on them. They were no longer alien things but something I could use for myself to prove my faith in God.

I think that is the most profound experience the human heart can know. To realize your kinship with God! To know that you can work in harmony with Him! It is indeed a revelation. It is an illumination so great that your life ought to become one paean of praise.

★ ★ I SAW THE Truth, but how could I use it, how could I turn these obstacles into opportunities? I had to learn how. I think it is a part of the wisdom of God that we must grow into Truth. It is a wise part of His perfect plan that step by step we are led into understanding. I thought at first: how lovely to take my fresh, new understanding of Truth to an ivory tower and there keep that free ecstasy remote and untouched. But I found it does not work that way. Like any other living, vital thing, Truth must be used lest it wither and die. You cannot lay your Truth away in rose leaves and expect it to remake your life. It may yield a lovely fragrance, but you cannot beat life with a fragrance. It must be used vigorously, lavishly, and such is the nature of its own generosity, that the more of Truth you use the more you have to use.

So I set to work to learn how to use the Truth that had been revealed to me. I had to turn those obstacles

into opportunities. Again I went to the Unity teaching and found the silence—communion with God. God's law of growth is there; you have to practice the silence until you grow into its fullness, until you receive, until you forget yourself. Forget yourself, that is the answer. Erase all the old thoughts of trouble, all the shackles that bind you. Forget your problems. Forget yourself!

Perhaps at first it is difficult, but practice, practice. Then some day you will find yourself sitting in perfect quiet, honestly clean of everything but love, love for God. Oh, the blessed stillness of that moment.

★ ★ I DID NOT hear that still small voice as I thought I would. But soon I had new ideas, workable ideas that I could use. I knew that the voice had spoken, and almost before I was aware of it one of my obstacles had worked itself into a golden opportunity and come forth laden with plenty. I learned another fact. Letting go of my troubles left me strong to work in another line; dropping one obstacle left me free to take up new ideas and work them out. My first demonstration came with such rapidity that it almost frightened me, but it did not come from the direction I had expected; so I learned not to look to certain channels but to the one source. I found that praying was thanking God for some answered desire, then working as hard as possible at whatever presented itself. Loosening even my desire brought it to me. I found that I could hold nothing but love and faith.

This was not my own experience solely. I heard of others and read of a remarkable experience of Mary Austin, the novelist's. In that interesting book, "Can Prayer Be Answered? she relates the story of her own experience with loosening her desire. She had been very ill; doctors had given her only a few months to live. She was intensely interested in writing a book on prayer; so she said sagely, "If I am to die anyway, I may as well go

to Italy and work on my book." With her arm in a sling she went to Italy. In the old monasteries and in the ancient libraries she found a mine of information concerning prayer. She became absorbed in it and forgot completely that she had prayed to be well. One day some five months later she met some old friends from the States in Rome. "Oh," they cried at once, "your arm is not in a sling; you are well." Miss Austin said she does not remember when she took the sling off; she had no pain and had not even noticed her health. She forgot herself and devoted her strongest efforts to telling the world the beautiful story of prayer. No, we do not know how God answers prayer, we do not need to know. It suffices that He answers even before we call.

★ ★ GOD DEALS in ideas, the instruments of growth. His ideas are good, and if they fail of manifestation, it is because we have twisted them out of shape in our inexpert hands. If they fail of demonstration, it is because we have failed to work in harmony with God's laws. He does not hand us stocks and bonds ready made and sealed, but He gives us the ideas by which we may grow into success and accomplishment. It is our job to work out those ideas into tangible good. We too have our part to play. No one ever goes to Him with clean heart and loving thought but comes back laden and filled. "All things whatsoever the Father hath are mine" is the most perfect assurance that mankind may know.

Turn your thoughts from your problems to God. He is so great that nothing can stand beside Him. Before the ineffable light of His face, they change, soften, sweeten. In this new understanding of the mighty power within you your whole attitude toward life is changed. You can never be afraid again. You are free. Nothing daunts you. The result of this brave new consciousness is amazing; you welcome responsibility, make positive decisions.

You have no fear, you know no doubt. Obstacles are but your challenge to prove your faith, your unity with God. I can readily understand why writers call the spiritual life the glorious adventure. It is filled with the very power and glory of God, and it dares all.

★ ★ THIS TURNING of obstacles into opportunities is done every day before our eyes. Sometimes it is so soul-stirring that we stand humble and abashed before the success wrought from defeat, the strength wrested from weakness.

A young friend of mine has succeeded so well in transforming her obstacles into opportunities that she is a revelation to all who know her. Struck down by a dread disease during her second year in college, she was left crippled and shattered. No one dreamed that she could live except as a hopeless invalid. But none of us knew her indomitable spirit. Lying in bed with two well fingers, she pecked at an old typewriter. She watched the children, active and agile, playing outside her window. Instead of hating their riotous health, she listened to their chatter. Soon she was writing jingles, soon she was making songs for children. A year went by, another sped along. No one heard her pray, yet every day her acceptance of her opportunity was a perfect prayer. She forgot her body and lived in the lilting cadence of her lovely mind. A few months ago, she sent me her first book, a collection of singing poems. She wrote me that she is writing plays and children's stories and selling everything she writes! Her frail body has gained such strength that she is able to work in the garden. She has turned that bitter obstacle of broken health into glorious opportunity. She forgot herself in working out the ideas she received from God.

Truth is a paradox constantly proving itself. You are never a victor until you have surrendered; you never receive until you have given; you never can hold until you

have loosened. In giving up our own selfish will we surrender to God and thus have His might with us. In giving our burdens to Him we receive new ideas and new hope. In loosening our obstacles to His sweet care we hold our opportunities.

There is one affirmation of exquisite beauty that we may truthfully and joyously say: "*I thank God for every experience of the day, because it gives me an opportunity to prove my faith.*"

GIVE THANKS TO GOD FOR BEAUTY

By Jessie Wilmore Murton

Give thanks to God for beauty! For each star
Whose silver rain has drenched a sand-white bar;
For every moon that drops a shining wedge
Where shadows ripple through the river sedge;

For thrush's song, and whitely flowering tree;
The low, blue hills, and mountain majesty,
Where torrents fling, from jagged cliffs of gray,
Their shimmering skeins of iridescent spray:

Give thanks to God for beauty! Sometimes bread
Alone still leaves the hungered heart unfed,
And so each day some grateful small song bring
Just for each beautiful and lovely thing!

WHY?

To ask aright is to ask in the consciousness of God's fatherhood and man's sonship, of oneness . . . To ask aright is to ask "in spirit and truth" . . . To ask aright is to ask with deep inner feeling; it is to ask believing.

BY MARJORIE H. STAGEMAN

PROBABLY the question most often put to religious leaders, teachers, advisers, and writers is this: Why is it that some prayers are answered and others are not? Perhaps there is no one among us who has not pondered this question, who has not at some time or other cried out, "Why?"

Desire, we say, is prayer. Now, since God's work is finished, since His creation is complete and perfect, there must not be, cannot be, any unfulfilled desires. The very fact that a person has a desire is proof that the desire is fulfilled, that the thing desired already exists in the realm of Mind, the kingdom of heaven. It is proof that that which he desires, be it holiness, health, wealth, employment, companionship, love, food, clothes, or a home, is already his. "Your Father knoweth what things ye have need of, before ye ask him." "The kingdom of God is within you." Then, actually, there are no unanswered prayers; every prayer for good is answered. For just as the solution to every problem in arithmetic coexists with the principles of mathematics, so the answer to every prayer coexists with the all-inclusive principle of life, God-Mind.

Now, while every right desire is fulfilled, fulfillment in the form of the thing desired is oftentimes not demonstrated or proved by the one who desires. While every

prayer for good is answered, the answer is not always visible to the one who has prayed, and when the answer is not brought into the visible experience of the one who has prayed, he or she, as the case may be, says, "My prayer was not answered." Not answered? Is God not infinite good, eternal love itself? Is it not the nature of good, of love, to give—to give itself—to its creations? Not answered? Listen: "Before they call, I will answer." Answered the prayer most certainly was, answered before the call was uttered, but the answer was not visible to the one who prayed. In other words, the good prayed for was and had always been his, but failed to demonstrate or prove the fulfillment of the good prayed for.

★ ★ SINCE THERE really are no unanswered prayers, let us in order to avoid confusion reframe the old familiar question. Let us put it like this: Why is it that the answers to some prayers are visible to the one who prayed and the answers to others are not? Or in this way: Why is it that one demonstrates sometimes and fails to demonstrate at other times?

Turning to the Book in which the answer to every question one can conceive of may be found, we find that the apostle James said, "Ye ask, and receive not, because ye ask amiss." It is clear, then, that the reason the answer to some prayers is visible and the answer to others is not is because of the method of the asking. When one asks aright, one receives or demonstrates. When one asks amiss, one does not receive (fails to demonstrate).

Right here some one murmurs perplexedly, "Asks aright . . . asks amiss."

To ask aright is to ask in the consciousness of God's fatherhood and man's sonship, of oneness. To ask aright is to ask "in spirit and truth" (in understanding of Spirit and of Truth). To ask aright is to ask with deep inner

feeling, with strong faith; it is to ask *believing.*

To ask amiss is to beseech or beg God to do something or give something. To ask amiss is to ask with a sense of separation from God, from absolute good; to ask with a sense of lack. To ask amiss is to ask with a heart full of doubt, anxiety, worry, fear, grief, discouragement, or despair. To ask amiss is to ask without a deep inner faith, without the feeling of actual possession of that which is claimed; it is to use meaningless repetitions.

Here some one says, "But why, if the desire is for that which is good, such as health, employment, happiness, understanding, supply, should there be any standing on ceremony, any insistence on a particular method or order of asking? Did not Jesus simply say, 'Ask and it shall be given you'?"

★ ★ WE ARE TOLD, "God is love and God is law; the *love* of God is omnipresent and the *law* of God is omnipresent. The love of God is the divine givingness, the eternal outpouring of Spirit through its creation. The law of God is the law of cause and effect which says that we can have only what we take: since this taking is a mental and spiritual as well as a physical act, we can take only that to which we are receptive." Is it not readily seen that the answer to the question of the method of the asking is the immutable law of cause and effect?

Even though one desires something good and even though that which is desired already exists in the realm of reality, one cannot manifest it, cannot demonstrate or prove the fulfillment of the good desired unless the asking is in compliance with the law of Truth. Unless one asks aright, asks *believing,* it is utterly impossible to demonstrate, for, "Belief is absolutely necessary to right demonstration." Jesus, who well understood the universal law of cause and effect, said, "Ask, and it shall be given

you," but He also made it very plain that the asker must ask believing, if he is to receive, if he is to demonstrate. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Again and again the Master showed that there must be belief if there is to be demonstration. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." When He told the centurion, at whose faith He marveled, "Go thy way; as thou hast believed, *so* be it done unto thee," He showed plainly that it is done unto men, not as they think they think but as they actually think and believe.

★ ★ "ANY PRAYER that beseeches and begs God to do a thing is an open acknowledgment that the creation is incomplete and that the Creator has forgotten or overlooked something that is very necessary of accomplishment." Then is it not clear why to beseech or beg God to do something or give something is to ask amiss? And in the light of Jesus' teachings is not the reason clear why the answer is not visible to the one who beseeches or begs? Consider the one who asks with a sense of separation from God, absolute good, and the one who asks with a sense of lack. Naturally a sense of lack goes with a sense of separation from God and a sense of separation from absolute good goes with a sense of lack. When ones asks with a sense of separation from good or a sense of lack, one experiences not the good desired but one's belief in separation, lack. Take a person who asks with a heart full of doubt, anxiety, worry, fear, grief, discouragement, or despair. Is it any wonder that he does not experience or demonstrate the good de-

sired? Is such a person entertaining the sort of belief that is necessary to right demonstration? Demonstration is the natural result of heart thinking. "For as he thinketh in his heart, so is he." It is utterly impossible for any one to demonstrate his good when he prays with a heart (a state of thought) full of denial. He who asks (claims) without a deep inner feeling, without the feeling of actual possession of that which he claims—does he really believe that he possesses the good he claims is his? Since he cannot experience what he thinks he thinks but only what he really thinks and believes, the answer is not brought into his visible experience. And the person who uses meaningless repetitions—is it surprising that he does not demonstrate? Did not Jesus warn His disciples against this very practice? Why? Because He well knew that words without the consciousness back of them are as "sounding brass, or a clanging cymbal," that they accomplish nothing. If one desires health, for instance, merely going over a formula will not bring health into one's visible experience. It is the belief in and acceptance of that which is said or thought that is essential to demonstration.

★ ★ HENCE IT is plain that if the answer to our prayers is not visible to us, if we fail to demonstrate, the fault lies not with the Father but with us. We have not prayed "the effectual fervent prayer" that James said "availeth much."

Now the question arises, Why is it that we ask amiss? The answer is: because of our ignorance of the nature of Principle, God. The student of arithmetic who does not understand the principles of mathematics more often than not takes the wrong course in his endeavor to arrive at the answer to his problem in arithmetic. We who do not understand Principle more often than not take the wrong course in our endeavor to get the answer to our so-called problems of life. So we see that just as the arithmetic stu-

dent must understand the principles with which the answers to all problems in mathematics coexist before he can arrive at correct solutions, so we must understand the Principle with which the answers to the problems of life coexist before the answer to our problem or prayer is visible to us. This was shown by our Master when He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." That is, Seek first the understanding of divine Principle, and the "signs," the things or answers, will follow automatically.

When the student of arithmetic gains an understanding of the principles of mathematics, he goes about the solving of his problem in the right way, and naturally he arrives at the correct answer. When we gain the correct understanding of the divine principle of Being, we ask aright and naturally get results. The answer to our prayers is visible to us. Thus we witness the fulfillment of the promise given in the 8th chapter of Proverbs, which represents wisdom and understanding as saying,

"I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit substance,
And that I may fill their treasuries."

HEALING THOUGHT

I am raised to perfection in mind and body by the healing power of Jesus Christ.

PROSPERITY THOUGHT

The plenty of the Father is now mine, as promised by Jesus Christ.

USE FROM JULY 20 TO AUGUST 19

OUR ETERNAL GOD RESOURCES

To Scriptural characters Jehovah was "a very present help in trouble" . . . He led them out of bondage; He fed them; He enabled them to defeat their enemies; He gave them a land flowing with milk and honey; He helped them through difficult situations—He was, in fact, just the sort of God we want in our daily living.

BY MARY ELIZABETH TURNER

BY THE TIME we reach maturity most of us have come to the conclusion that success is worth working for. We have an instinctive feeling that we can meet and conquer circumstances; that we can make our life show forth the success we hope for. If such an idea is a part of our normal thinking and feeling, it must have some substantial basis. Where does it come from and why are we discouraged if we fail to bring it into manifestation? We are not disheartened when we do not accomplish so-called impossible things. It is only in the failure to achieve what constitutes our idea of success that we feel a sense of frustration.

Success is a universal desire. It arises from the acquisitive instinct, and if it is repressed either by our seeming lack of ability or by circumstances over which we have no control, there arises a conflict in the mind between the desire and the fulfillment. This works itself out into all sorts of bodily ailments and inharmonious conditions. We cannot go against a strong instinctive desire and not reap some ill effects. It is as natural for man to put forth the bloom of success as it is for the tree to

display bounteous foliage.

Where did the instinct of acquisition originate? "In the beginning . . . God said, Let us make man in our image, after our likeness: and let them have dominion." In the soul consciousness of man there is the memory of the dominion given him by the Creator of life, and through the ages he has attempted to assert it. In spite of repeated failures, each new generation hears the same call to prove itself worthy of its own right. It gives its highest hopes and best efforts in that direction.

★ ★ IT IS EVIDENT that prosperity can be achieved in one of two ways. The first (we mention it first because it is more familiar to us) is through the operation of mental law. It consists of visualizing success, putting forth a tremendous amount of outer effort, concentrating upon what we want. It means the co-ordination of mind and muscle to bring about the desired result. The greatest fault of this method is the fact that men often shut out everything else in life while in the pursuit of success. Whatever we desire and work for hard enough eventually comes into manifestation, but if we fail to take into consideration some other vital factors, the success for which we have striven does not bring with it the happiness we anticipated. Many of our successful business men have followed this mental line of procedure only to find that wealth in and of itself does not fulfill their heart's desire. This situation is so well known that "Money does not bring happiness" has become an adage. Nor is there anything permanent about wealth acquired in this way. Periodic economic depressions, bad investments, a change in public needs or tastes, and so on, can within a short time sweep away the accumulation of years.

The second method of establishing prosperity is through the operation of spiritual law. It follows some of the ways of the mental law but adds a priceless in-

gredient that lifts prosperity above the plane of materiality. The mental law does not encompass the activity of the whole man: it is concerned with his conscious thinking and his physical skill only. The spiritual method adds to this the understanding that man is possessed of a divine nature and that through it he has access to God's everywhere present bounty. The outlook of the man following the spiritual method is vastly different from that of the man following the mental plan. The materialist deals with the external world as the reality. The spiritual idealist knows that "the earth is the Lord's, and the fulness thereof." Therefore his only righteous claim to success lies in his understanding that a loving and generous heavenly Father has bestowed upon him the right to claim and use whatever is necessary to successful living. He accepts the words of the Psalmist:

"Thou makest him man to have dominion over the works
of thy hands;
Thou hast put all things under his feet."

He claims his heritage of success not as something that the world has permitted him to earn but as something that has been his since the beginning of time and that he now calls into expression.

★ ★ WE MUST get rid of the idea of God as a person before we can conceive of Him as the source of prosperity. We must accept Jesus' definition that God is "Spirit." Spirit is omnipresent, omniscient, and omnipotent. God is love, wisdom, power, peace, joy, substance. It is the substance quality of God that explains Him as the basis of plenty. According to physics, it is assumed that there is a medium that fills all space, even that occupied by fluids and solids and that transmits light waves, electric waves, and so on. Physicists term this ever-present, interpenetrating medium "the ether." Metaphysicians call it "God substance." Webster's definition of substance is "that which

underlies all outward manifestations; substratum . . . that in which properties inhere." Paul was referring to substance when he said that "what is seen hath not been made out of things which appear." That is, all visible creation came forth from universal substance. We believe substance to be one of the attributes of Divine Mind. Emerson tells us that "everything in nature contains all the powers of nature. Everything is made of one hidden stuff." That "hidden stuff" is God substance. It penetrates our mind as ideas, it is the energy of our emotions, it forms the life of the cells in the body. It is the impersonal, neutral, impressionable life force of the cosmos and it operates in accordance with the thought-vehicle we provide for it. To understand that we have the privilege of drawing upon the substance of God for the manifestation of prosperity is to free ourselves forever from the erroneous belief that success is dependent upon outer conditions.

By faith we are enabled to take hold of omnipresent substance and bring into expression that which is necessary to fulfill our needs. We admit that prosperity is a need, but we compromise with ourselves and temporarily defeat God's purpose for man when we go through life barely eking out a living and resentful of the fact that lack is a seeming necessity. In divine substance are our eternal God resources, and we may bring them into externality by our faith in and obedience to the higher law.

★ ★ ALL THROUGH the Bible we are told that obedience to God brings prosperity. "Blessed is the man . . . his delight is in the law of Jehovah . . . whatsoever he doeth shall prosper." "Only be strong and very courageous, to observe to do according to all the law . . . for then thou shalt make thy way prosperous, and then thou shalt have good success." Of one of the kings of Israel we read, "As long as he sought Jehovah, God made

him to prosper." There are many passages conveying this meaning, and we can understand why it should be so when we realize that God's law governing the life of men is as scientific and exact as any of His other laws. Obedience to it carries with it the same practical benefits as obedience to any other law. Too frequently has the idealist thought of religion as a lovely, ethereal thing and something that would be soiled by bringing it down to meet the physical needs of man. The Bible however gives us no such idea. To Scriptural characters Jehovah was "a very present help in trouble." He led them out of bondage, He fed them, He enabled them to defeat their enemies, He gave them a land flowing with milk and honey, He helped them through difficult situations—He was, in fact, just the sort of God we want in our daily living. If divine resources were without limit many centuries ago, is it not unreasonable to suppose that they are restricted now?

Any one who brings forth something "new" has in some manner contacted the plane of God resources. This is particularly obvious in the realm of so-called inventions. They are not inventions but merely discoveries of what has been unknown to the world before. Electricity has existed since the beginning of time, but it was not before almost our own day that any one knew it could be harnessed and made the servant of man. By the discoveries of men like Edison not only they but thousands of other people have known prosperity and comfort. It has been said that "the economic value of Thomas Edison, or the value of the equipment and devices which have been made from his patents, is estimated at fifteen billion dollars. This means that from the time of his first patent in 1864 up to the present day he has been responsible for the production of nearly $600,000 worth of property every 24 hours."

★ ★ SCIENTISTS are only beginning to know something of how to procure radium and of its value to humanity, but it has always been here. An article by Howard W. Blakeslee, science editor of the Associated Press, says: "A new kind of sunlight motor was demonstrated to the New York Electrical Society on December 12. . . . The discovery changes light directly into electric current and seems to be the break of science into a new and perhaps practical field at the end of its four-thousand-years-long search for ways to put the power in sunshine to work. . . . Scientists estimate that sunlight has several hundred horsepower of energy per acre of earth's surface."

Scientists are experimenting with a process to get gold and silver out of sea water. They know it contains both and perhaps within the next few years there will be invented a cheap process of securing it.

We could go on with illustrations of this sort ad infinitum, but let us turn our attention in another direction. What about the realm of literature? There are hundreds of new books, novels, dramas, poetry, being published every year. Is there any limit here? No, because the imagination of man is active and alert, and it draws from universal substance a multitude of ideas.

The business world is no different. New jobs are always being created, and executives are searching for capable men to fill them. There are enterprises that have never yet been heard of but that will be accepted features of our commercial life within the next few years.

★ ★ THERE IS no dearth of opportunity. Living offers untold and unnumbered chances for fuller expression along all lines. This is true because God's resources are eternal, and when we cease looking to man for our success and turn to God instead, we harmonize ourselves with the cause of all the plenty in the universe. The more clearly we understand that success comes through us and

not to us, the freer we are from a feeling of circumstantial restrictions. Henry Thoreau once said: "When a man stands in his own way, everything seems to stand in his way." This little personal, fearful self that stands in our way should be ignored, and the fearless, confident divine self permitted to shine forth. We cannot sit in a corner and just expect great resources to fall into our lap; but we can go about our work in the realization that we are unlimited in our capacity to contact divine prosperity, that prosperity belongs to us by inheritance; for are we not "heirs of God, and joint-heirs with Christ"?

We want to get the idea of prosperity deeply implanted in our mind. Deny every thought of lack that presents itself. Say mentally, "There is no truth in poverty. It is the result of erroneous thought. The earth is filled with plenty, and I claim my divine heritage of riches." Repeat that or something that carries a like idea until the consciousness is filled with it, and soon you will begin to tap some phase of God's eternal and abiding resources. The outer or visible man has no need that the inner or invisible man cannot supply. Abundance is about us at all times, and by calling it into expression through us we are led to the bright highway of success. Through ignorance, we have believed that success was for the few and that the many were doomed to go through life working hard and obtaining little; that chance, fate, lucky breaks, or pull determined how far we could advance. Such ideas snuff out the hope and enthusiasm that naturally arises in our heart, and we gradually settle down to a monotonous existence, trying to do the best possible with the little we can earn. The moment we *think* the door of opportunity is closed, it is shut so far as we are concerned. Instead let us meditate upon God's words "I have set before thee a door opened, which none can shut." If we have the faith and courage to look to God for our prosperity, we shall walk through that open door.

WHEN GOD HAS HIS WAY

A metaphysician "takes her own medicine."

PART THREE

BY ANONYMOUS

Monday morning, September 9. God did not fail me. After going to bed Saturday night I felt impelled to phone Agnes and ask if she would stay with the children while I came up here for the rest of the vacation with Frank. I disregarded the fact that she had left in quite a huff and that before going she had made remarks to the effect that she would not return. When she answered the phone, I told her what I wanted and she said, "I'm only walking the streets looking for a job anyhow, I might as well come."

She had hardly got there Sunday morning before Mr. Hunt, the once so desperate business man drove up. He had a trailer attached to his car and in it a complete camping outfit. He simply would show it and enthuse about the wonderful trip up the coast into Oregon, from which he was but then returning. "Selling direct," he said, "meeting old customers and making new ones. Had the time of my life. Feel great. Sleep every night. Not a worry in the world. I learned how to 'trust Jehovah' and how not to lean upon my own understanding. Then I quit worrying. When I quit that, everything began to right itself. There will be no divorce."

Mr. Hunt would have detained me all morning, telling me how grateful he was that I had "made him look ridiculous feeling sorry for himself." I did not know I had done that. Anyhow he is safe. I left him in Agnes's care

until such time as he should talk himself out and should be ready to go on home with all his good news.

★ ★ IT WAS heavenly driving up here Sunday afternoon. Never did the sky seem so blue, the winds so soft as yesterday. The very winding highway seemed friendly. I could not have worried had I tried. Bills, notes, business cares, all worries, fears, seemed to be gone forever. (Indeed they seem never to have even existed this morning.) Beauty lay stretched smiling on every side. The brown of hills, so typical of the Southern California summer, the color of planted fields and roadside vegetation were in harmony each with the other. A haze of happiness spread over all. It was beautiful, thrilling. God seemed close, real. It seemed as though God was a companion, filling all space as I drove along. More than that—oh, it is beyond words.

On every side were evidences of God's promises kept. There were broad fields of sugar beets, tons and tons of them just plowed out of the ground, other tons in great mounds waiting to be taken on the clumsy-looking wagons to the sugar mill. The farmers looked happy, unhurried, managing six horses to a wagon, working easily, with confidence. Even the horses seemed content.

Farther on there were spreading acres of lima beans drying in the sun, awaiting the thresher. Another example of planting in faith and reaping in fact. God's laws never fail, never cease to operate. There in those white, hard beans God's laws were kept. For there in them was stored energy, compact sunshine, health, strength ready for any consumer who would make them his own. I wanted to sing "Praise God, from whom all blessings flow" every mile of the way.

I arrived feeling more refreshed after the seventy-mile journey than when I had started from home. Frank

already shows the result of a week's absence from the turmoil and hurry of the city.

★ ★ "YOU DIDN'T come up to write for yourself," Frank laughingly informed me almost as soon as I got here. "I wanted you to bring your typewriter and help me. I'm doing some work to help a friend out of a tight spot —rather he is a friend of Mr. Withers, who owns this cabin, you know."

Seems that the friend of our host was left short-handed in the middle of a selling campaign. His publicity man quit, and his secretary was away on a vacation. My first thought on hearing it all was to say, "Why doesn't he hire another one," but I remembered in time.

So Frank is down at the next town now. They are getting all the material ready, and I am waiting to begin.

Friday, September 13. We finished the publicity man's work today. We have kept at it five hours a day, with hurried trips to town. We put over the charity picnic publicity too. But we have lots of fun between times. Long walks down the beach road. Long walks on the sand at night. Fun exploring odd corners of the country, going through lemon groves, and inspecting a packing plant. We have met many interesting people, helped some too in odds and ends of ways. Sunday we go home. I'm ready. Frank is too, I think.

We go back with a new understanding between us too. We have said very little about Charlie or the note. Only once has Frank frowned about it. That was last night. He broke a long silence as we sat looking at the foam-edged shore line, listening to the music of the ocean. "That's the month taxes fall due too," he said; "and right after that, Christmas. They pile up, one behind the other like those waves."

"And break at our feet into thin nothing," I said.

I have found time for reading and reflecting while

here, even though busy. We have gone swimming before breakfast every morning. I have had several long rest periods with nothing to do but lie on the sand and watch the sea gulls soaring about. For all the idleness they were fruitful hours. Perhaps we accomplish more at times by being still and "inviting our soul" as we do by rushing excitedly about.

★ ★ *Monday, September 16.* Just a line or two before I go to bed. Everything was fine at home when we got here, just as I knew it would be. Agnes went to work for Mr. Hunt this morning, to do some radio advertising, little skits for a new product his company will manufacture. I noticed the copies of Truth literature were missing from her room. That is good news. She will come to it; then the "vicious circles" she talks about will suddenly be broken and she will find them straight lines, going ahead. I need not concern myself too closely about Agnes. She has started to help herself. She is safe. But other things come up.

Last night I had hardly got into the house before my little daughter coralled me in her room to confide to me her troubles. "Mother," she said, "I want you to go with me to Melinda's tomorrow after school. Her mother has a little new baby and it cries a lot, and her mother looks so tired and sad. Melinda is a new girl in our school. She is unhappy. She has no little friends. Her father had an accident in a car, and he can't work, and they have no money.

About noon today some friends came down from the mountain country and brought two lugs of apples. I made pies—an extra one for Melinda's mother. While about it, I added more to the vegetable soup. When we went to call on Melinda's mother I saw at once that my little girl had not seen half the truth. The tired mother accepted my gifts and said, "Oh, but you are the answer to a

prayer! I felt as though I couldn't get dinner tonight. Soup and pie, with salad, a supper fit for a king!" She thanked me again when we left and added wistfully, "I had forgotten how good people can be these last few months."

Tomorrow I will take all the children to the park, the "new baby" too, and let the mother read and rest. How lovely life could be if we all realized that every one else is working for God and for us.

★ ★ *Friday, September 27.* Nearly two weeks since an entry was made here. I have been more than busy—rushing. I have spent hours with Melinda's parents, helping them get insurance and compensation matters adjusted. The mother did not know what to do and the father couldn't. Their car was wrecked. They are in the clear now, and need only time for the complete working out of their affairs—and another family has been introduced to Truth literature.

Next came the Japanese case. It seems that of late other people's affairs positively gravitate toward me. Perhaps God is taking me soundly at my word: *"Today I serve God and His, for today He serves me and mine."*

One morning this week some little American boys threw rocks and earth clods at three Japanese children, all on their way to school. I heard the crying and angry shouts and went out to see what was wrong. The Japanese children were frightened, their clothing soiled, their faces tear stained. I learned upon investigation that their parents had leased a truck garden adjoining land belonging to the American boys' parents. Neighbors but not neighborly. The Japanese children said the American boys—much larger and several years older—continually teased them on the way to school.

I took them on in the car lest they be late, and went to see their mother that night. We could hardly understand each other as to words, but there was no doubt in

either her or my mind as to what the heart would say. Already I am getting echoes of the affair. Some of the neighbors are very anti-Japanese. Feeling sometimes runs high with some people.

Dear Lord, if only we could see straight through to the heart of all humanity, there would be no bitterness, no race wars, no race hatreds, no selfish, ignorant prejudices. For if we could see into the true heart of humanity, we should see the heart of Christ.

★ ★ *Saturday night, September 28.* At last I am ready to go to bed in quiet and in peace. It took a good deal of reading and reflection and silent prayer to bring me to that point. It has been a rather trying day, at that. First the two neighbor women intent on telling me I lack patriotism and much else because of the Japanese children affair. At last I made them see that the land had not been sold to the Japanese, that their land had not depreciated because the truck gardening was going on but had benefited instead. They finally said they perhaps had been misinformed and went home. But it is not over as far as some of the neighbors are concerned. As for myself, I have already placed it in God's hands.

Frank came home worried and cross to say he had located Charlie Carter up north, in jail, "without a chance of ever paying off that note we signed for him."

I don't see our way out any more than Frank does, but I am sure he is wrong when he says that we shall have to put a loan on the house. When he said, "I don't see how you can sit there so calm and unconcerned," I said, "I am concerned—but unworried. That is why I am calm." But I wasn't then, really, but I am now, truly. God's way is right. This affair is being handled in His way.

(TO BE CONCLUDED)

The prayer of faith shall save him.—JAMES

THE 91st PSALM

By Marguerite Burns

* * *

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

The "secret place" is the place of prayer within my soul or consciousness. It is the state of consciousness in which my reasoning mind becomes still and God-Mind becomes active in me. In it I lose all sense of my human identity and become conscious that I am one with God, that I am love, peace, harmony, health, and wealth in a manifest form. Sensing this, I manifest these qualities outwardly. "The shadow of the Almighty" suggests omnipresence, a hovering presence that is within me and all about me that never leaves me. Abiding in the high consciousness in which my oneness or spiritual identity with God becomes a reality, I have with me constantly the awareness of the omnipresence of God, good, and this awareness heals my body, illumines my mind with new ideas, gives me a consciousness of plenty that makes me prosperous, and leads me into still greater realizations of Truth.

I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

Jehovah is the law or the Christ mind abiding in me which is all-knowing and all-powerful. I will have faith in this power within me to cleanse my mind of all false ideas and thoughts, the false gods of disease, poverty, inharmony, hatred, and jealousy. I will obey the command of my Creator, which is "Thou shalt have no other

gods before me"; and I will claim it as a very present help in time of trouble and trust it to bring into visible form peace, health, and plenty for me.

FOR HE WILL DELIVER THEE FROM THE SNARE OF THE FOWLER,
AND FROM THE DEADLY PESTILENCE.

"The snare of the fowler" is the Adversary, the carnal consciousness that has caused me to sin and become entangled in error and limitation. "The deadly pestilence" is fear, which is my most deadly enemy; for when I allow it to control me it becomes a pest and makes me afraid to try to be the person I should like to be and do the things I should like to do. He, the Christ within me, will save me from the Adversary, from my wrong and ignorant beliefs, and give me the courage and patience necessary to overcome fear, my worst enemy.

HE WILL COVER THEE WITH HIS PINIONS,
AND UNDER HIS WINGS SHALT THOU TAKE REFUGE:
HIS TRUTH IS A SHIELD AND A BUCKLER.

"He will cover thee with his pinions" means that He will fill my mind so full of love and wisdom that nothing of a destructive nature can enter into my mind, body, or affairs. I then work with God, the perfect power, and bring good into my life. "Under his wings shalt thou take refuge" means that through His power I am freed or released from the ideas and thoughts that have held me in captivity or bondage to sickness, lack, and failure, the manifestations of sense living. "His truth is a shield and a buckler" is my knowledge of Truth that shields me against error thinking and speaking. He fills me with divine love and wisdom, and I am free to attract and manifest good, the fruits of the Spirit. He gives me also a knowledge of Truth that closes my mind against the error thoughts of those who are unaware of Truth, and thus I

escape the many troubles that afflict them.

> THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT,
> NOR FOR THE ARROW THAT FLIETH BY DAY.

"Night" is the darkness of ignorance, "terror" the false and terrible beliefs that terrify me as the result of my ignorance, and "the arrow that flieth by day" is the error thoughts and words of those living in a consciousness of error, and which are around me trying to find a place to lodge in my mind. I shall not be afraid of the false beliefs that try to keep me from realizing God's presence in me, neither shall I be afraid that the thoughts of error flying around me will harm me, for I trust Jehovah to erase from my mind all error beliefs, establishing within me a mind so filled with Truth that error cannot penetrate it.

> FOR THE PESTILENCE THAT WALKETH IN DARKNESS,
> NOR FOR THE DESTRUCTION THAT WASTETH AT NOONDAY.

"The pestilence that walketh in the darkness" is the different diseases of mind and body and the conditions of lack and sorrow that are abroad in the land as a result of ignorance, of man's false belief in their reality or power to endure. "The destruction that wasteth at noonday" is the doubts and fears of the sense mind that assail me after I have some understanding of Truth and am trying to live it but have not as yet established it as a habitual consciousness. It includes the sly and deceitful thoughts that try to tell me that Truth is not real and that there is no use in trying to overcome negative conditions. I do not experience any of the diseases, the poverty, and the sense of failure that seemingly are abroad in the land, for I am always in communion with the source of my be-

ing, and I know that these things have no power over me. Nor do the doubts and fears of the sense mind overwhelm me with the feeling that Truth cannot endure, for the law convinces me that Good is the only reality in life.

> A THOUSAND SHALL FALL AT THY SIDE,
> AND TEN THOUSAND AT THY RIGHT HAND;
> BUT IT SHALL NOT COME NIGH THEE.

Though a thousand that have a vision of their divine sonship fail in their attempts to live the law and reap its benefits, and though ten thousand fall in consciousness and become victims of disease, lack, and failure, no "destruction" shall affect me and become a part of my experience, for I know that I have only to use the law in faith, believing that I have already received, regardless of what others may be accepting and attracting to themselves.

> ONLY WITH THINE EYES SHALT THOU BEHOLD,
> AND SEE THE REWARD OF THE WICKED.

Only by keeping my eye single, that is, by keeping my thoughts and attention centered on God, good, only, am I able to look on the false appearances around me and not be disturbed by them, and I have the power to claim and demonstrate good in my life.

> FOR THOU, O JEHOVAH, ART MY REFUGE!

I claim the Christ mind or the consciousness of good in me as a place of refuge from the world of turmoil and confusion; and when I enter into it, error thoughts lose the power they once had over me and I become free to think, speak, and live the Truth.

> THOU HAST MADE THE MOST HIGH THY HABITATION.

I have made God-Mind, spiritual consciousness, my habitation, and I weave into my mind spiritual fabrics

or ideas, which are constructive and lovely. I make my mind a place in which love, peace, life, joy, and harmony abide always.

> THERE SHALL NO EVIL BEFALL THEE,
> NEITHER SHALL ANY PLAGUE COME NIGH THY TENT.

"Evil" is discordant conditions, "tent" the body, and "plague" the different diseases that inhabit it. When I live in spiritual consciousness, the thoughts of my mind are in divine order, busy creating good for me. Therefore I do not experience evil, neither does my body, which is the temple of God, become infested with the diseases known and experienced by those who are material-minded.

> FOR HE WILL GIVE HIS ANGELS CHARGE OVER THEE,
> TO KEEP THEE IN ALL THY WAYS.

When the "angels" or perfect thoughts of Divine Mind take possession of my mind, they keep me in all my ways. They inspire me to seek a better knowledge of God and His perfect plan for me, which is that I have a perfect understanding of spiritual things, a perfect body, and am destined to wonderful success in the work He has chosen for me to do.

> THEY SHALL BEAR THEE UP IN THEIR HANDS,
> LEST THOU DASH THY FOOT AGAINST A STONE.

By thinking spiritual thoughts I form a God consciousness within me, and I no longer fear and resist the negative appearances that I see with my physical eyes; for I dwell in the invisible or real world where Good is all that is real and abiding. I become nonresistant toward evil, and my good then becomes manifest.

> THOU SHALT TREAD UPON THE LION AND ADDER:

THE YOUNG LION AND THE SERPENT SHALT THOU TRAMPLE UNDER FOOT.

In mortal consciousness, "lion" represents thoughts of anger and hatred that have entered into my feeling nature and that cause me to feel angry and act hatefully; "adder" is the thoughts in me that cause me to desire things to eat and drink that are not good for me and that bring pain and suffering to others, "young lion" is the angry, hateful, resentful thoughts that have entered my mind but have not yet worked themselves out into some form of negativeness; and "serpent" is the thoughts that make me bitter toward God when sickness, lack, or accidents show themselves in my life. Because I am a spiritual being I have been given the will power to overcome these feelings and desires showing themselves in me, and I am given spiritual understanding, which takes away all bitterness and resentment toward Him who I once thought was very unjust. This understanding also saves me from reaping the results of past error thinking and reveals to me my real self or divine nature and shows me how to make it manifest.

BECAUSE HE HATH SET HIS LOVE UPON ME, THEREFORE WILL I DELIVER HIM; I WILL SET HIM ON HIGH, BECAUSE HE HATH KNOWN MY NAME.

Because I love God and desire to live in accordance with His laws of good, His love draws me up into the realization in which I know that my origin is of the Spirit instead of the flesh. Becoming alive to this Truth, I express my true nature in every thought, word, and act, and thereby prove my claim to my inheritance of All-Good.

HE SHALL CALL UPON ME, AND I WILL ANSWER HIM;

I WILL BE WITH HIM IN TROUBLE.
I WILL DELIVER HIM, AND HONOR HIM.

I ask Him for wisdom and power with which to overcome my problems and He does not disappoint me, for I have His promise: "He will not fail thee, neither forsake thee"; He also delivers me from the consciousness of duality and honors me with a successful, happy, and abundant life.

WITH LONG LIFE WILL I SATISFY HIM,
AND SHOW HIM MY SALVATION.

He blesses me with the knowledge that life is not something temporary but is continuous in its nature, and He reveals to me that my body as well as my soul is free from the law of sin and death. Thus I am raised into the awareness that life is eternal, and I demonstrate with Jesus Christ a body made perfect and redeemed forever from sin and death.

OMNIPRESENCE

By Evelyn Gage Browne

We do not have to seek joy afar,
Over mountain or prairie or sea;
Our good is always right where we are,
No matter where that may be.

We do not have to go searching for God,
And heaven is not somewhere apart;
For in every pathway we ever trod,
Was God—He was in our heart!

COURTESY

"Courtesy is the outward and visible sign of an inward grace" . . . When courtesy has become a thing of the spirit instead of a mere keeping of the rules of social arbiters, it has power to transform life.

BY ZELIA M. WALTERS

"COURTESY . . . is love in society," Drummond tells us in "The Greatest Thing in the World." He is discussing Paul's definition of love as given in the 13th chapter of I Corinthians, and he likens love to a beam of white light passed through a prism, and broken up into its component colors. These rainbow colors make up the spectrum of love: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. So courtesy. It is a part of love, and "love . . . doth not behave itself unseemly." We are courteous because we love and wish to behave ourselves beautifully toward every one. That immediately lifts the matter of courtesy out of the class of trivial things. It is not a sort of veneer that has no depth. It is not a mask that we put on when we meet strangers and remove when we are with our own familiar folks. It is a quality that is ingrained in character and that stands beside such virtues as patience, kindness, and humility.

Courtesy is kindness and generosity with some spiritual beauty added. Kindness might give the needed loaf of bread on a tin plate. Courtesy would put the bread on a china plate and place a flower beside it. Courtesy always adds something over and above what needs to be done.

God is continually adding gestures of courtesy with His gifts to us. I like to think of flowers as God's courtesies. He could have made the earth fertile and placed in it all the plants needed for food. That was enough for kindness. We could have lived as long as there was plenty of food. But God added flowers and all the other things that are beauty and grace in our physical and spiritual world in order to feed our soul with beauty. How did we ever dare make religion harsh and cold? God opened His hand wide and scattered His bounty to make it warm and alive and beautiful.

★ ★ COURTESY and etiquette are not synonymous. Courtesy is greater, as the whole is greater than one of its parts. Recently we found on the bookshelf an old-fashioned book of etiquette dating from our grandmother's time. We read it, giggling over the stiff, absurd rules that governed polite behavior in her day. Etiquette changes with the period and the society, but courtesy never goes out of fashion. The child in an English peer's home will grow up according to certain standards of behavior, which will be as much a part of him as the flesh that clothes him. A peasant's child will grow up according to different standards of behavior. But courtesy will mean the same thing to both, and each may be beautifully courteous, or the reverse. There is a couplet they used to teach our grandparents that might be useful to the child of today:

"Politeness is to do and say
The kindest thing in the kindest way."

Biography and the comment of the period tell us of the plowman poet Burns when he was received in the drawing rooms of Scottish peers. His manners were as gentle and beautiful as if he had been to the manner born. It is possible that he may not have known which fork to use—though less emphasis was laid on the right fork then—but he knew the right word to use. The man who

loved the mountain daisy, the cowering field mouse, the wounded hare, and who stood by the poor and downtrodden, could not behave "unseemly."

So if we want to make sure our children shall never behave unseemly under any provocation or stress, it would seem that the best thing we can do is to teach them to love greatly.

★ ★ THE CHILD will of course take his pattern of both etiquette and courtesy from his home. If the father is brusque and rude in his treatment of the mother, if he stalks in before her forgetting to stand aside after he opens the door, if he makes ill-natured complaints about some small inconvenience, if he makes harsh criticism belittling the mother before the children, if he ignores her desires, if he neglects all the small observances that mark the gentleman, he need not tell his sons to be considerate and courteous to women. While they are in the home they will do not as he says but as he does. After they leave his roof and his influence, they may learn a belated courtesy from feeling its importance. If the mother is peevish instead of cheerful, as she would be to a guest, if she is a nagger, if she ignores the preferences of the head of the house, if she thinks his comfort and encouragement matters of no importance, she cannot teach family courtesy to her daughters.

In short, unless the parents love each other enough so that they are continually "in honor preferring one another," they cannot teach family courtesy to their children. You need not struggle against it if the children are continually rude and inconsiderate. You will first have to look within, and set them a better example. Write large on the walls of your own memory, "Courtesy is the outward and visible sign of an inward grace."

★ ★ WHEN THE tiny child has his first guest of his own age, he must begin his practice of courtesy toward

visitors. Who has first choice of the cookies offered for refreshment? The guest, of course. Who has first choice of the playthings? The visitor again. If he takes the largest or best, little Bobby must keep a smiling face even though, as is no doubt the case, he wanted the largest and best for himself. You will notice that the little child is not only learning courtesy but self-control and ultimately unselfishness. You cannot begin too early to teach the child that self-control is one of the foundation stones of courtesy. No matter how much people may annoy you, you must keep serene. Well-bred people never raise their voices, never lose their tempers, never argue a point in public, never repay rudeness with more rudeness. It's the soft answer that "turneth away wrath"; yes, and that often makes the rude aggressor so ashamed that he turns eagerly to conciliation. The old French motto *"Noblesse oblige"* will stand through the ages: my own quality imposes the obligation of noble behavior. If this principle has been ingrained in the small child, he will continue to behave nobly no matter what others may do.

To let a child grow up without training in the little niceties that mark gentlefolk is a cruel injustice. It is very hard for the mature person to begin observing such practices. When a child allowed to grow up with boorish manners finds himself in surroundings where he must meet the gently bred, he is placed at a serious disadvantage. Either he must begin to practice clumsily what would have been so easy in childhood, or he must take refuge in an ungracious isolation. And it may be a handicap to him in his striving for success in life.

★ ★ A MAN who had grown up in a crude country home and who afterward made an outstanding success in his profession told me of his own struggle to attain the sureness and poise that come from good manners. When he began meeting gentlefolk socially, it was hard for him to

conform. It was almost impossible for him to draw out a chair for a lady, to open the door and bow her through, to pick up her purse or adjust her wrap, and he found himself putting on a hard brusqueness to cover his confusion. He knew that that would never do, so he grimly resolved to do just one thing by way of discipline. He

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The patient in spirit is better than the proud in spirit.
—ECCLESIASTES

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had observed that the young men from good homes and good schools rose when a lady entered the room and remained standing until every lady was seated. He decided to do that. He says that when he first rose to his feet because his hostess had entered, he felt his face burning scarlet and he seemed to himself so large and awkward that he thought every one must be staring at him. But he stuck to his purpose, and after having overcome self-consciousness in this one particular he found it easier to practice other social graces. When I knew him his good manners had become a part of him. But why condemn a child to such a hard discipline as this, when he can learn it all easily in his childhood?

★ ★ THE SMALL child's first lessons in courtesy will center about his home. Teach the little ones to consider Mother and Father first and to be polite to brothers and sisters. If there are household helpers, they should learn that they are entitled to courtesy also. Some small children display most shocking rudeness to the faithful women who help make their home comfortable. The small boy can learn to stand when Mother comes into the room; then he will not embarrass her by remaining sunk in the best chair when a visitor enters. Keep always before the child's mind the idea that courtesy is practiced because it is kind and never for the sake of making an impression.

Do not appeal to the small child's vanity by saying, "People will think you are a nice boy if you do thus and so." That makes a child affected and self-conscious. Say to the child, "It is kind to do thus and so when you are with others." Table manners will come in for early direction. It is just as easy for the child to learn to hold his fork and spoon correctly as it is for him to get the habit of doing it awkwardly. He may learn to eat and drink quiet-

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God is our refuge and strength,
A very present help in trouble.
—PSALMS

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ly, to go through his time at the table in an unhurried and graceful manner, to stand by his chair until Mother sits down, to ask to be excused when he leaves the table. All this is kindness to the others at the table. A boorish, noisy person makes every one at the table uncomfortable.

The little child may learn to greet a guest, perhaps a stranger, in a pleasant manner. He should be able to shake hands and say, "How do you do," looking up at the guest. He need not take part in the conversation. Usually it is better that he should not. Many adults do not know how to converse with children. They talk down to them in a way that makes the child uncomfortable and awkward. "My, how you've grown!" is not a bright remark, and it is usually resented by children. Nearly every child dislikes questions about his school. So when the child has given greeting, let him sit down quietly and listen if he is interested in the grown-up conversation. Or else allow him to leave the room and go about his own affairs.

A shy child may have just as lovely manners as a more self-assured one. Indeed the shy child may be more charming if he has learned enough self-control to conquer his aversion to speaking to strangers. The child that is too forward and talkative needs to be restrained.

★ ★ As for politeness to brothers and sisters, we have indeed a large order there. In early youth children are still sandpapering their rough edges by contact with one another. They are intensely individualistic and have to learn to live with others. In every home where there are several children there will be disagreements and bickerings, but a consistent example of courtesy plus definite training in kindly courtesy will reduce these to a minimum. Certainly no wise parent will permit the hour when the family are together at meals to degenerate into a free-for-all of criticism. Quarreling with raised voices and the hurling of insults simply should not be permitted. Separate quarreling children instantly and send each to his room. If you refuse from the beginning ever to tolerate it, it will not grow into the major problem that it is in some homes.

When a child practices beautiful manners away from home and his parents' watchful eyes, you may be sure that the lesson has been learned.

The sort of etiquette the child practices will differ according to the part of the world in which he lives and the society that his parents meet. Teach him to conform reasonably. If he is grounded in courtesy, he can easily adapt his etiquette when he moves from one circle of society to another or when certain observances change, as they have done within the memory of most of us.

Truly beautiful behavior based on consideration for others is an open sesame at every door. The youth who behaves charmingly, without effort or self-consciousness, has a magic wand that, like wisdom, is more precious than rubies. When courtesy has become a thing of the spirit instead of a mere keeping of the rules of social arbiters, it has power to transform life.

Editor's Note—This is the eighth of ten articles by Zelia M. Walters. The ninth will appear in October Unity.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5 UNITY SUBJECT—*Power.*

August 2, 1936 INTERNATIONAL SUBJECT — *Philip's Missionary Labors.*—Acts 8:26-40.

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32. Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33. In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

GOLDEN TEXT—*They therefore that were scattered abroad went about preaching the word.*—Acts 8:4.

SILENT PRAYER—*I lay aside every weight in order that I may run with patience the race that I have entered.*

Power is man's undoubted heritage as a son of God, a heritage of which he seldom takes full and undisputed possession. To gain power is at once the dream and the desire of man, the goal of his constant endeavors. Since knowledge is power, he seeks knowledge in order to cope with his problems and shape his life by the pattern of victory.

In this lesson power is symbolized by Philip ("lover of horses"). Two forms of power suggest themselves for study, namely power over others or over external circumstances, and power over oneself, more properly self-dominion and mastery. The latter is the more important of the two. In achieving it man encounters two additional aspects of power. The ability to act according to his reasoned judgment and desire is the first, and the second is a negative force apparently from without that seems to hinder or defeat him. Before he can assert his full dominion he must deny to this form of power a place in his consciousness and so do away with it completely.

Denial is symbolized by baptism. When man aspires to realize his I AM perfection and power (Christ), he sees at once that he must first get rid of the accumulated result of years of negative thinking. "Behold, *here is* water; what doth hinder me to be baptized?" This is a question that every one may well ask himself. What hinders us from denying out of mind and therefore out of our life the things that prevent us from expressing our true nature? Hindrances at once present themselves to mind. One finds his way impeded by the hold of his former orthodox faith upon his heart and understanding. Another does not concentrate sufficiently on the Christ way to gain the necessary illumination. Lethargy of will is a plow horse, in that it leads man no farther than the boundaries of his limited field of present understanding. The uncontrolled forces of impulse and false appetite take the bit and run away with others. To be useful to man, power must be amenable to his will and under constant control.

Only the Christ power is safe as a ruling influence over man. To it he may submit himself without reserve. All else he must tame and train to do his bidding. "Arise, and go . . . and he arose and went." To have perfect co-ordination of desire and will in the higher ranges of being is to rule one's own spirit, an essential to one's development more indispensable than any authority over others in an external sense.

Those who engage in the quest of Truth are eager to recognize the leading of Spirit in order to be sure of the way and make no mistake. The voice of Spirit sets them the task of converting the darkened material and physical thought (Ethiopia) in which they functioned before the light of Truth dawned upon them. To this realm the power of habit tends to drag them back, as though they felt it impossible to cast aside the facility they have gained of blindly following beaten paths. The eunuch, who had

gone to Jerusalem to worship, was returning to Ethiopia where his greatest power and authority lay. By giving our time and thought to the physical and the material we focus our chief power there, and fail to gain discernment of spiritual things. The eunuch on his journey was reading a passage of deep spiritual import, but his sojourn in Jerusalem and his worship there had given him no insight into its meaning.

As long as we allow the claims of the physical and the material to hinder us from realizing our freedom, our power and authority are all in Ethiopia. When we rise up and deny these claims any further power over us, we refuse to see any power in our life but that of the Christ. "Philip . . . beginning from this scripture, preached unto him Jesus." Man comes to his full powers only through the right understanding and proper estimate of his I AM identity. No matter what Scripture the eunuch might have been reading, Philip would doubtless have begun with it and preached to him Christ Jesus; for Christ or the perfect I AM idea in expression is the starting point of all right understanding of Truth.

Spiritual power in man has its seat in inner peace (Jerusalem), but to do the divine bidding it must embrace physical strength as well. Physical strength is represented in this lesson by Gaza, and there Philip was told to go. Permanent, abiding strength has its source in God, and if we wish to keep our physical health and strength, we must recognize and accept this fact. To separate the thought of physical and spiritual in mind is to put a hindrance in our path, for power is all one and to make our expression of it uniform is our great task. We need to work on this realization of oneness not just occasionally but constantly.

After he had passed Gaza and baptized the eunuch, Philip was found at Azotus ("fortress; castle"). Azotus represents the apparently deceptive, destructive, sense or

carnal state of consciousness lifted to a higher intellectual realm. Spiritual power is needed if this state is to be transformed and made a true and abiding part of man's inner life. The intellect also (represented by Caesarea) must be imbued with the power of Spirit.

QUESTIONS

1. Why does man find power desirable?
2. What two forms of power are dealt with in this lesson?
3. What hinders us from denying error thoughts out of mind and establishing in ourselves true thought habits?
4. To what ruling influence may man safely commit himself?
5. How does one come into one's full power and authority?

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Lesson 6 UNITY SUBJECT—*The Oriented Will.*

August 9, 1936 INTERNATIONAL SUBJECT—*Saul Converted and Commissioned.*—Acts 9:1-9, 17-19; I Tim. 1:12-14.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:
6. But rise, and enter into the city, and it shall be told thee what thou must do.
7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.
8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
9. And he was three days without sight, and did neither eat nor drink.

17. And Ananias departed, and entered into the house; and

laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened.

12. I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service;

13. Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;

14. And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

GOLDEN TEXT—*I was not disobedient unto the heavenly vision.*—Acts 26:19.

SILENT PRAYER—*I see Truth with the inner eye and hear the voice of understanding in my heart.*

Paul wrote of the third heaven, thus revealing multiple realms that await man's exploration as he develops ability to grasp them. Just as there are bodies terrestrial and bodies celestial, so there are also terrestrial and celestial realms of thought. The latter are of chief interest to us, for in them spiritual things are spiritually discerned by those who are awake to this higher plane of being.

In this lesson Saul represents the will in its dominance over the mind and heart of man. That the will when turned towards destruction and conflict prevents man from entertaining purely spiritual perception and leaves him dependent for his awakening to the inner realms of life upon terrestrial or psychic experiences, is beyond question. Saul's conversion was not the result of reasoned conviction altogether, but came from his seeing a light brighter than sunlight and from hearing a voice. Perhaps in no other way could his headlong course have been checked and the necessity for a new course made plain

to him. A psychic experience may halt the overzealous Pharisee in man and set him thinking whether the cause that he is upholding with perfervid earnestness is not after all unworthy of his championship, and whether truth is not to be found in what he fights. If from this terrestrial plane he goes on to examine himself and test the sincerity of his motives at the same time that he looks without bias or prejudice into the merits of the controversy in which he is engaged, he thereby touches the realm of spiritual power and opens his heart to conversion. "Who art thou, Lord?"

Through exercising personal will we increase the capacity of the intellect to engender strife and warring thoughts and conditions. Saul drew near to Damascus ("activity," "alertness in respect to trade or possessions") for the express purpose of searching out Jewish converts to the way of the Christ and taking them under arrest to Jerusalem for trial and punishment. Of itself the intellect is selfish, and its reasonings are hard, sharp, and contentious. The Christ Spirit finds only one means of access to man in such a case, namely sincerity of motive. Saul was sincere in his conviction that the traditions of the Jewish faith must be kept intact at all cost. He was therefore open to the higher conviction that the way of Truth is to be followed and served best through love.

The Christ love comes not through seeing or hearing, but through the motivation of the indwelling Spirit. "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit." When Saul arose from the earth following his vision, instead of seeing more clearly than before he saw nothing, and for three days he was physically blind. That those three days were days of searching thought for him we may be sure. "For the Spirit searcheth all things, yea, the deep things of God," and Saul's thoughts at last touched the celestial realm of

spiritual Truth. Clairvoyance does not bring understanding to man, but it may stir him to see for himself what is true and what is false in the realm of the invisible. To do this he devotes himself to concentrated thought, and the physical goes unheeded. Saul "was three days without sight, and did neither eat nor drink." Only the coming of Ananias (the harmonious, peace-giving power that accompanies understanding of the inner life) restored Saul's self-possession and caused him to give the physical side its due part of his attention. He then saw again and was baptized, denying out of consciousness the self-will that had made him a persecutor of Christian converts up to that time.

Visions and revelations through dreams do not come to all students, and by this sign we know that however helpful or inspiring they may be, they are not absolutely essential to spiritual development. True spiritual development takes place in the thoughts of the heart when these thoughts are put into practical use in the daily life. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." The Spirit of God either latent or expressed is in man also, and there alone he comes in contact with its power.

Though young, Saul was a man of power even before his conversion. That he would devote the full strength of his changed will to the service of the Christ ideal was to be expected. That he gained spiritual power by his change of allegiance in proportion as he lost the mere power and authority that come from leadership in man-made, traditional standards of belief, is shown by his humble acceptance of his commission in the closing verses of this lesson. The grace of the Christ Spirit, compounded of the "faith and love which is in Christ Jesus," was sufficient to cause this man, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew

of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless," to surrender his place among his own people and go "far hence unto the Gentiles," to whom alone he could go with authority as a follower of the Christ. To the Jews he was an apostate, subjected to just such persecution as he himself had inflicted upon others before his conversion. Necessarily his mission was to the Gentiles, just as our mission is to the unregenerate state of mind in ourselves, which we are enabled through the "grace of our Lord," the illumined I AM, to orient into faith and love of the Christ.

QUESTIONS

1. What does Saul represent in this lesson?
2. When the will is turned toward destructiveness and contention, can Truth dawn upon man through purely spiritual channels?
3. What trait in Saul made him susceptible to the influence of the Christ Spirit?
4. Are dreams and visions essential to spiritual development?

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Lesson 7
August 16, 1936

UNITY SUBJECT—*The Formation of Character.*

+ + INTERNATIONAL SUBJECT—*Sowing and Reaping* (Temperance Lesson).—Gal. 6:1-10.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.
2. Bear ye one another's burdens, and so fulfil the law of Christ.
3. For if a man thinketh himself to be something when he is nothing, he deceiveth himself.
4. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.
5. For each man shall bear his own burden.
6. But let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.* —Gal. 6:7.

SILENT PRAYER—*At planting time I keep in mind the harvest and sow only good seed in my field.*

In the Book of Revelation we find the promise "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name." The symbology of this promise clearly indicates the reward that comes to him who perseveres in keeping the law of life. That reward is the character the individual himself builds up, and the new name that is written upon him is the engraving on his heart of the principles with which he habitually identifies himself. Man's ultimate reward for obedience to divine law is the realization of eternal life, when "he shall go no more out" in death, but shall be as a pillar in the temple of God (the body). Character is the support of the physical body upon which the permanency of its structure depends.

Temperance is distinctly an individual work. No movement to enforce it on a national scale or for society at large can succeed until the wills of the individuals composing society are engaged in the cause of temperance.

Those who seek to enforce it on others are sometimes not temperate themselves. For temperance is a view of life and a consciousness coloring all of life for man. The temperate man does not eat or drink immoderately, neither does he require other men to live up to his standard of conduct in the matter of food and drink under pain of forfeiting his regard.

A spirit of gentleness restores the one who has lapsed from full observance of the law much more quickly and surely than a spirit of faultfinding. Gentleness penetrates man's defenses and makes him willing to co-operate in the work of upbuilding a life or a society, whereas blame or censure arouses all his opposition and closes the avenue of approach to his mind, leaving him unchanged unless for the worse. The truly meek person sees himself in the trespasser's place and sees the trespasser, turned overcomer, able to stand beside himself in assured self-dominion. Seeing in this fashion is not only believing; it is causing to become. "There, but for the grace of God, goes John Bradford"; but by the grace of God there goes a free and unfettered son of God.

Adverse criticism is based on the assumption that the critic is himself free from the fault that he sees in another, but the fact that he sees imperfection is proof of a consciousness in him of the imperfect. The one who loves another devotedly does not see that person's faults and shortcomings, neither does the one who is spiritual-minded see the weak natural man in his brother. He sees instead that which corresponds to what is either latent or obvious in himself.

The natural man wishes to follow his desires, but he desires too to conform to accepted custom. Full conformity is to him the criterion of a successful, happy life. Part of accepted custom is the belief that moderation in the use of alcoholic liquors and other stimulants is allowable and is the sign of mental balance and self-control. A

recent item in a newspaper was headed, "Wee Nip Not So Bad, Science Discovers," with the subhead "Harvard Professor Also Has Comforting Words for Users of Coffee and Tobacco." The spiritual man not only does not advise moderation in these matters, but takes for his standard the adage "A little leaven leaveneth the whole lump" and lays down for himself his own prohibition law, which he keeps for his own good. Moderate indulgence may leave the heart uninjured, as science now claims, but it has an injurious effect on the general health and a worse effect on the character. To sow a mixed crop of good and evil whether in thought or in habit brings a mixed harvest, and no admixture of good and evil can ever satisfy. If it is true that "man never *is,* but always *to be,* blessed," the cause lies in man's mixing of good and evil in his own thoughts and acts. "God is not mocked," and eternal life is not gained by half obedience. The perfect and lasting is beyond the reach of the imperfect and transient.

The work of sowing and reaping requires patience. Growth in the physical world is a process of unfolding and developing outward from a central nucleus, and the process cannot be hurried. In the thought world the same law holds; patience is the law there also. "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." The due season comes only after the three stages of the harvest are passed. "The husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient." To become weary in well-doing is to lose patience and likewise lose the harvest one would otherwise reap.

To "work that which is good toward all men" brings

us back to the first principle, that of perfecting ourselves in order to be fitted to do good in a broader field. To reform the world one must first have reformed oneself. Some one has said that "Christianity is not simply a wholesale business, but a retail business also," and that "no social order ever will come or can come, no matter how good it is, that will by itself relieve men from the necessity of cleaning up their own lives." In that necessity lies the essence of temperance.

QUESTIONS

1. What reward does the man who keeps the law of life gain?
2. Define temperance, and show its scope.
3. How does the spirit of gentleness work in the cause of temperance?
4. Is temperance consistent with moderation or with total abstinence?
5. Of what importance is patience in cultivating the temperate consciousness?

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Lesson 8
August 23, 1936

UNITY SUBJECT—*Guidance and Leadership.*

+ + INTERNATIONAL SUBJECT—*The Gospel for All Men.*—Acts 11:5-18; Rom. 1:15-17.

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:
6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.
7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.
8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.
9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.
10. And this was done thrice: and all were drawn up again into heaven.

11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

15. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

16. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*In my own thoughts I discern the nature of Truth.*

Dreams and visions are of two kinds: first those which come to man in sleep or without conscious volition on his part; secondly, conscious vision or keen mental understanding and power of discrimination. Subconscious vision impresses the mind usually by means of images that re-

main vividly in memory until the awakened man determines their significance.

Conscious vision has to do with ideas in the purely mental realm, and the man of vision in this sense understands even as he sees his subject mentally. "Ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" Pure vision understands the cause side of existence and interprets past, present, and future on that basis.

In this lesson Peter (spiritual faith) represents subconscious vision. Through faith man comes in touch with higher realms of thought and action than he has before penetrated, and these realms prepare him to meet his problems as they arise. Peter was praying in the city of Joppa ("beauty," "good," "excellence"). Being hungry while at prayer, he fell asleep and dreamed of food—a common experience. The vision that appeared to his subconsciousness was that of a vast sheet crowded with all forms of life, clean as well as unclean by the standard of Jewish law. Man is tempted to put faith in many things, some of which seem to be not worthy of his thought. When he demurs and defends his faith against contamination with what is ceremonially unclean, he is shown that nothing is beyond being met in faith and that the everyday humdrum can be carried through successfully in no other way.

The three men from Caesarea symbolize the three phases of man's being, spirit, soul, and body, under the dominance of the intellect. Caesarea represents the intellect, and this must be aided by faith before it can embrace true understanding. In the forming of character no distinction can be made between the intellect and the spirit proper. Both must receive the gift of vision before man can think God's thoughts after Him with any appreciation of their meaning.

When we begin to express faith through the activity

of the intellect, the Holy Spirit illumines the entire consciousness and we become capable of conscious vision, or receive the gift of spiritual understanding. There is no further need to call on faith to speak words whereby we may be saved. We are saved by our understanding, by seeing our relation to the universal life. Through concentrating on the thought of God we build up a reserve fund of spiritual power, and when this reserve is turned into the channel of understanding, we know that we have the right guidance in our quest of Truth and that henceforth we shall be able to speak with authority concerning the portion of Truth we ourselves have experienced.

Vision is dependent on unquestioning faith in God. He who trusts God absolutely has already one qualification of leadership, namely confidence and self-possession. "Who was I, that I could withstand God?" Faith is to be made active in us not only in the things that concern the religious nature (the Jews). Of every thought and activity of mind and body it is to become the sure foundation. "To the Gentiles also hath God granted repentance unto life."

The faculty of vision enlarges the bounds of life beyond measure for man. The statesman studies causes in national or international events and sees the outcome of the situation as it takes shape. "Where *there is* no vision, the people perish," because they act without first understanding the motives that underlie their actions and without power to see the outcome of the course they choose to follow. Vision chooses the right course intelligently.

The man of spiritual vision is always a leader. Pharaoh, the natural man, dreamed a prophetic dream which none but Joseph, the spiritual man, could interpret. Joseph represents the faculty of imagination without which no man can develop the power of conscious vision. Belshazzar, another representative of the natural man, saw

the handwriting on the wall, but it required Daniel, a man of prayer, to interpret the writing. Daniel represents spiritual judgment. The man of judgment gains vision through opening his mind to the cosmic consciousness.

Jesus Christ, the perfect-type man, had unexcelled conscious vision. When pressed by the scribes and Pharisees to give them a sign, He refused to gratify the curiosity of such "an evil and adulterous" desire. He demurred against going with the Capernaum nobleman to heal his son, saying, "Except ye see signs and wonders, ye will in no wise believe." In divine order signs follow instead of going before faith. Jesus sought always to develop spiritual vision in His hearers. In all His mighty works He was guided by the Father. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." This ability of the Son is the "power of God unto salvation" available to every man on his religious, his intellectual, or his physical side when through faith he lays hold of the I AM principle and by this means identifies himself with his divine source.

QUESTIONS

1. Into what two classes are dreams and visions divisible?
2. What does Peter represent in this lesson?
3. What is the significance of Peter's dream?
4. What does Caesarea represent, and what is symbolized by the three men who were sent to Joppa to get Peter?
5. What determines whether a man has or has not vision?
6. What is the "power of God unto salvation"?

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Lesson 9 UNITY SUBJECT—*Awakening the Whole*
August 30, 1936 *Man to Truth.*

\+ + INTERNATIONAL SUBJECT—*Beginning of World Missions.*—Acts 11:19-21; 13:1-12.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia,

and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7. Who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9. But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

GOLDEN TEXT—*And he said unto them, Go ye into*

all the world, and preach the gospel to the whole creation. —Mark 16:15.

SILENT PRAYER—*In all my ways I acknowledge my allegiance to the law of peace and Truth.*

That the religious nature of man should be awakened to the Christ Truth is self-evident, since without sincerity faith is turned into hypocrisy and cant. That the entire man should be permeated by Truth may be a new teaching to some. Nevertheless the Holy Spirit does not abide in man until his whole life is resurrected into newness through the action of Truth. Therefore we find Barnabas and Saul (representing the imagination and the word, respectively) going out from Antioch ("formulated theology") to preach the word to the Jews of Phoenicia ("resurrecting power") and Cyprus ("fairness") and turning, in Paul's case at least, from the Jews to the Gentiles with the living message.

The Greeks represent the intellect, and this follows the religious nature in showing the influence of the Spirit of truth. The wisdom of God may seem foolishness to the natural man, but until he harmonizes his intellectual perception with his religious faith, the latter remains theoretical rather than practical and he himself remains untransformed. When a man's faith does violence to his intellectual conceptions, he divides his powers and falls short of full realization of the might of Truth to shape and direct his life.

Belief may be either a passive or an active state. That "a great number that believed turned unto the Lord" indicates a faith that is put into practice and made to justify itself. Justification by faith is accomplished always in faith that shows itself by works.

In the physical nature of man faith can be put to good use. Our mission to ourselves begins by proclaiming the truth concerning the body. To affirm infinite life is to

know and be persuaded that out of the Infinite can come nothing less than health, strength, and complete physical well-being. The fair, honest, just, unbiased state of mind that is represented by Cyprus enables man to accept as true that which is logical and perfect concerning his physical as well as his mental and spiritual economy.

To assert the truth of the I AM or Christ power in the mental life and hold faithfully for its outworking is the inevitable consequence of demonstration in the physical realm. Truth is most useful mentally in clearing up doubt, worry, materialistic conceptions of life, and the lack of vision that makes man's life something to be endured rather than something to be enjoyed with increasing satisfaction. "I believed, and therefore have I spoken" is the justification of faith in the mental or intellectual realm. To speak only words growing out of one's faith is to gain unity of consciousness and consequent power.

Since Truth is spiritual power, it is in the spiritual nature of man that Truth takes instant effect. To worship God in spirit and in truth is to concentrate all the thoughts, faculties, and actions on the one source of all.

In the mission of transforming ourselves from the personal to the Christ consciousness there may come seasons when we seem to be divided between the two states, so that our progress in spiritual development is for the time being arrested. When we have spoken the word of Truth to the physical, the intellectual, and the spiritual nature, respectively ("gone through the whole island"), we may work up a very zealous state of mind (Paphos) that leads us to overrate our understanding of Truth and our present power to demonstrate it in our affairs. We unconsciously deceive ourselves, and when we proclaim the word of Truth (Paul) in this access of zeal and fervor, both good and seemingly error activities are brought to light. Paul and Barnabas found Sergius Paulus, a man of understanding and an open-

minded seeker after Truth, in Paphos, and with him was Bar-Jesus or Elymas, a sorcerer, who tried to keep intact his influence over the proconsul by prejudicing him against the teaching of Paul and Barnabas. Elymas signifies the carnal thought that seeks to counterfeit the working of Spirit and thus turn the understanding away from true faith to magic and superstition.

Personal consciousness, instead of stirring man to an appreciation of Truth, whether as made manifest in oneself or another, resists every evidence of it in others, caring nothing for Truth of itself but looking only to personal advantage and the exalting of the self. Mental resistance to Truth from whatever cause closes all avenues of approach to Spirit, leaving man in spiritual blindness. The personal consciousness is permeated with the darkness of ignorance, so that man in this state is never sure of himself or of anything else and is forced to depend on external leadings instead of being able to rely on the Spirit within him.

Personal consciousness is an "enemy of all righteousness," but its rule over man can be terminated whenever man so wills. When the deceptive phase of consciousness that blinds him to true values is rendered inactive, the open-minded reasoning faculty (the proconsul) observes the power of God in action and accepts the Truth.

QUESTIONS

1. What phases of man's nature are most readily awakened to the resurrecting power of Truth?

2. What symbolism is contained in the account of the journey of Saul and Barnabas from Antioch to Phoenicia and Cyprus?

3. When a man's religious faith is at variance with his reasoning power and his intellectual perception, what is the result?

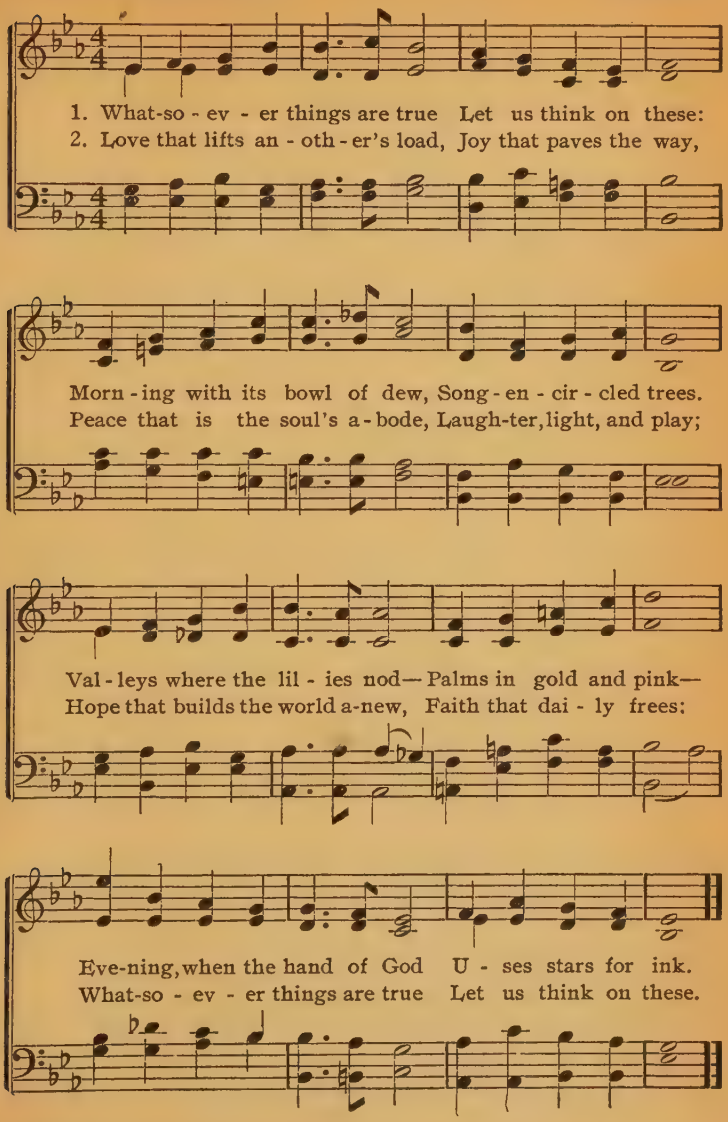
4. Describe the nature of man's first and most important field of mission work.

5. Explain how our spiritual progress is sometimes arrested even when we earnestly desire to know only the Truth.

WHATSOEVER THINGS ARE TRUE

Words by
VIVIAN YEISER LARAMORE

Music by
FRANGKISER



ORACLE

By Priscilla Drennen

"What is God?" the skeptic asks:
The force that moves in homely tasks
To make the heart grow light with doing,
Hope and peace, boundless, renewing,
The love that serves and asks no wage,
The endless, timeless breath of age,
The joy that's found in simple things,
The glowing spirit that ever wings
Its way upward and from the height
Of sun and stars receives new light—
God is all!

"Where is God?" the world inquires:
In the stately sweep of tall church spires,
In the magic stuff of butterfly wings,
In the melody the brown thrush sings,
In the lilting ring of a small child's laughter,
In the warm spring shower and the rainbow after,
In the silver dew on a morning rose,
In the blush of dawn, in lacy snows—
In all of beauty, what'er its span,
And surely in the soul of man
God is found!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

MY UNDERSTANDING IS RESTORED, AND THE HOLY SPIRIT GIVES ME THE LIGHT OF LIFE.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

"I have new life in Christ and I am healed." Of all man's possessions the most valuable is life. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

When Jesus uttered these words He was explaining to His disciples that He was about to pass through a transformation in which He would give up His physical life—but continue His manifestation in a spiritual life. They did not understand Him, and Peter "rebuked him." Jesus told him he did not understand the things of God "but the things of man." Up to this day the passing over of the natural life to the spiritual life is not fully understood by Christians. It is almost universally interpreted as something that takes place after the death of the body, when in fact it is a transformation of the issues of life while the body is intact. Paul said, "I die daily." So Jesus could not have appeared after His Crucifixion in the same body if He had not daily given up the physical life and daily put on the Christ life. It is a step-by-step or cell-by-cell transformation.

What did Jesus mean when He said, "If a man keep my word, he shall never see death"? Did He mean death of the soul? There is nothing in His teaching to warrant such a conclusion. He meant that we shall escape physical death if we identify ourselves with His creative word, the Logos.

Then to understand the new life in Christ we must give attention to that mystical word or Logos, because in it are wrapped the principles that, planted in our mind, will spring into new life in our soul and body.

If you believe in Christ, you cannot help having faith in His promises of help to those who seek Him. Then apply that faith by affirming aloud and silently many times a day, until you are healed, the healing statement for this month: *"I have new life in Christ and I am healed."*

"Omnipresent Spirit substance loves to manifest itself as my prosperity." According to Genesis, Jehovah God formed man out of the dust of the ground. Metaphysically this means that I AM gave itself to radiant substance and breathed life into it and it became a living soul. This living soul was planted in a garden and commanded to cultivate it. All this symbolism is used to tell the story of man's creation in substance. The real character of this substance has always been a puzzle to man. He finds it visible as his body and environment, but he does not know its source or its vital elements and its relation to his soul. But the deeper man searches into the essences of substance the more it reveals to him its spiritual qualities. The scientific world once pronounced substance to be composed of material atoms. Now those atoms are said to be the outer clothing of energies exceeding our wildest imagination as regards its creative capacity. Metaphysicians go one step further and pronounce atoms to be a

sense concept of man; that within the tremendous electrical forces concealed in the atom are still finer spiritual ideas that properly directed will organize for man whatever form and shape he may desire.

This ideal realm is the mother of all substance, and it awaits the spiritual consciousness and word of man to be ushered into his world according to his decrees. "Thou shalt also decree a thing, and it shall be established unto thee," said Job. Jesus proved this by molding out of omnipresent substance loaves and fishes sufficient to feed over five thousand persons. He expects us, His followers, to do the works He did. He taught that the Father loves to provide for His offspring. Have you in your I AM capacity declared the all-providing word, "Omnipresent Spirit substance loves to manifest itself as my prosperity"?

HEALING THOUGHT

I have new life in Christ and I am healed.

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PROSPERITY THOUGHT

Omnipresent Spirit substance loves to manifest itself as my prosperity.

USE FROM AUGUST 20 TO SEPTEMBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ SOME TIME ago I wrote to you requesting prayers for sinus trouble. I thank you for your help. Although I had been troubled with this ailment for six months, your thoughts and prayers have helped so much that I am entirely healed. I feel that where you are I have a group of dear friends with me in thought.—*Mrs. L. M. H., Glen Mills, Pa.*

■ ■ I AM FILLED with joy and praise for the wonderful things that are happening to my ears. From the first use of your affirmation for the restoration of my hearing I could realize that much was taking place in and about my ears. Though the demonstration is not quite completed, I have the joy of hearing the voices of my friends, the family piano, the spring calls of the birds, and many small sounds that were muddled before. I am very happy. —*L. M. B., Redlands, Calif.*

■ ■ SOME TIME ago I wrote for prayers for my boy, whose knee was badly swollen. The doctors said it might be tubercular and in that case would need an operation. A short time after I wrote to you I took him back for an examination. The doctor was surprised to find the knee almost healed. Today the boy is well and happy, there is no pain or swelling in the knee, and he plays ball, swims, and runs without any discomfort. Thank you and bless

you for all you have done. Unity is wonderful.—*O. N., Chicago, Ill.*

■ ■ GOD HAS answered our prayers, and my healing is almost a miracle. I had been a hopeless invalid for eight months. Through your prayers and His divine healing I am entirely well, doing my own work and caring for two little sons. God will always help us if we only see clearly enough to allow Him to.—*M. M., Prattsburg, N. Y.*

■ ■ I AM HAPPY to tell you that I am healed of the burns I received. After sending you a telegram and after you began your prayers for me I felt immediate relief. The doctor said I would be in bed two weeks; instead I was back at work within five days. The doctor said it was a miracle when I told him of your wonderful work and how God always answers prayers. Your marvelous work has done wonders in my life, and I bless you all at Unity. —*B. H., Chicago, Ill.*

■ ■ I WROTE to you about a week ago asking prayers for my baby, who had what the doctors called a serious throat infection. The day I wrote the child's temperature was extreme and he seemed very sick. I am happy to tell you that the next day he sat up in bed and talked to me a little. It was miraculous to see how quickly he improved. The doctor was amazed at the way his throat responded to treatment. I am deeply grateful to you.—*Mrs. W. H. L., Flint, Mich.*

■ ■ MY HUSBAND and I want to thank you for your prayers during our little son's illness. Your help came at a time when we were sad and discouraged, and like a sunrise after a storm our small son showed signs of improvement. The doctors and nurses were amazed at the change for the better, and we are happy beyond words. Our boy has returned to school, and I know his recovery was due to your prayers. God bless Unity, and may you all

go far in this wonderful work you are doing.—*J. R., Highland Falls, N. Y.*

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HE SHALL HAVE ABUNDANCE

■ ■ THE USE of the prosperity bank drill has brought a feeling of peace and harmony that our family has never known before. May God bless you for your wonderful work. Please send another bank.—*A. W., Houston, Tex.*

■ ■ I CANNOT begin to express the wonderful blessings I have received as a result of using the prosperity bank drill. My worries and troubles have left me, and God has indeed answered my prayers. I am prospering. Please send me another bank. God bless and prosper Unity.—*H. G., Lewiston, Mont.*

■ ■ THE DAILY use of the bank drill has given me very much help. I have been able to demonstrate success in my undertakings to a greater extent than ever before. I am very, very grateful.—*K. F., Norfolk, Va.*

■ ■ I BENEFIT greatly by using the prosperity bank drill. It is the only way I seem able to save, and it gives me such a feeling of peace and security. To know that my needs are momently met is wonderful. I was having a lot of trouble and confusion in my affairs, and thank God, things are straightening up beautifully for us. May God bless you every one for all the help you give so freely to those who so sorely need it.—*Mrs. D. H. M., Annotto Bay, Jamaica, B. W. I.*

■ ■ A WEEK after I started the prosperity bank drill my husband and my father were both called to work, after having been idle for months. The prosperity bank drill has always worked like a charm for me, and I wish to thank you all for your wonderful work.—*Mrs. D. W., Glen Osborne, Pa.*

SEARCH THE SCRIPTURES

■ ■ IN SENDING IN my final paper I do want to express, as far as it is possible, my deep appreciation of the opportunity that has been mine. To try to tell you what the correspondence course has meant to me is impossible, for spiritual blessings cannot be encompassed in words. The insight into Truth that I am beginning to glimpse, has not only immeasurably enriched my life, but I trust that it has placed me in a position where I can be of help to others to find the way. I find people everywhere who are hungry for Truth. I do want to thank you for your encouraging letters and for the marginal notes that were so helpful and elightening, either amplifying my own thought or giving me an entirely new slant on the subject. May God bless you richly as you are blessing others.—*C. B. M., Beverly Hills, Calif.*

★ ★ ★

MY HELP COMETH FROM JEHOVAH

■ ■ YOUR LITERATURE is certainly very helpful and inspiring. It is especially needed in these times when the world needs spiritual help so badly. I save my magazines and pass them on to others.—*Mrs. R. C. M., Santa Monica, Calif.*

■ ■ DAY BY day I feel the divine and sustaining hand of God in my life, and *Weekly Unity* helps me to see more clearly the deep truths that are taught by His holy words. *Weekly Unity* means more to me than I can ever express; it is a very great source of comfort and inspiration in the presence of the trials and temptations of life. I never turn its pages without finding solace and comfort, and no matter what the difficulty is there is always a definite message to suit the particular case. May your teachings continue to bring light and comfort to those who need your help.—*V. G., Windward Road, Jamaica, B. W. I.*

FREE FROM CARES

■ ■ IT IS WITH joy and reverence that I write you of the glorious success of my singing last evening. I took real joy in my songs, and my voice was in excellent condition. The comments were most gratifying and even my most severe critic had nothing but praise for me. I was freed from all sense of fear and nervousness, and I caught the true meaning of the prayer you sent me, *"I am centered and poised in the Christ mind."* With this thought I went ahead, knowing that in Truth my way was made perfect and that success was mine. Thank you from the depth of my heart, and God bless you.—*E. M. P., New York City.*

■ ■ I WROTE to you last week in sheer desperation, for my life seemed hopeless and disastrous. Through my misunderstanding of God fear ruled my soul. But I had no sooner mailed my letter to you than all fear rolled away and I was free, with a great peace in my soul. Thank God that there is such a teaching as Unity to help those who do not know how to help themselves.—*H. H., Detroit, Mich.*

★ ★ ★

COME . . . HEARKEN UNTO ME

■ ■ I PRAYED for God's guidance that I might find a more comfortable place for my family to live in. When I had almost given up hope, the way was opened easily, and I am now very comfortable. I am very grateful for your loving help. May God bless and prosper your work and make His light to shine throughout the world.—*P. W., New York City.*

■ ■ UNITY HAS been of the greatest comfort to me. I depend on its teachings for my daily guidance, and I cannot ever give it up. The Unity teachings help to take me over some of the rough places with ease. Words are

inadequate to express what I feel, but Unity is what most people need. Thank you and bless you.—*M. L. T., Colorado Springs, Colo.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ I AM GRATEFUL for your prayers. Peace and harmony has been established in my home, and conditions have changed very much for the better. I thank God that I have received wisdom and a better understanding.—*G. S., Douglas, Ga.*

■ ■ THROUGH prayer my life has been adjusted in a wonderful way during the past few months, and all is harmony where everything was inharmony before. I have learned to let infinite Spirit open the way each day for the divine plan of my life to be manifested. I thank you one and all for your help.—*J. F., Berkeley, Calif.*

■ ■ THROUGH YOUR prayers I am enjoying peace, joy, and harmony in my home. I am so grateful to God and to you for leading me out of tribulation into the great God life. Thank you and bless you, dear friends, for your wonderful work.—*Mrs. D. K., Cincinnati, Ohio.*

★ ★ ★

I AM THE LIGHT

■ ■ I HAVE God and the Unity teachings to thank for the help I receive every day of my life. Your teachings are so convincing, and best of all, I have proved them many times. Though I have known loneliness and almost despair in my life, through God and your help I am very happy. I pray that God may bless and prosper you in your great work.—*A. B., Glen Falls, N. Y.*

■ ■ GOD IS blessing me every day and every hour, and with each letter and prayer from Silent Unity I receive a deeper sense of illumination and of His abiding light. I bless you all in His name.—*E. P., Owosso, Mich.*

HE IS MY REFUGE

■ ■ A FEW YEARS ago when I was forced to take a rest cure, a friend sent me a copy of *Weekly Unity.* I grasped at its teaching, greatly interested and wanting more. I then wrote to Silent Unity for prayers, and what a source of peace and comfort they were to me! I improved steadily, giving God, through Unity, my praise and thanks. Some months later my purse, a cherished gift, was stolen. At first I was frantic, but reading my Unity literature I became quiet and relaxed. I repeated The Prayer of Faith many times, and it gave me courage and faith. A great peace came over me, and I wrote Silent Unity asking help in my problem. Some time later I was called to the telephone, and a stranger said she had found my purse with my name and address in it. I went to her home and my purse with the money was untouched. I was very grateful to the woman and happy to recover it. I am enjoying improved health and many other blessings, and I firmly believe that God answers our prayers. I am very grateful.—*M. M., Calera, Okla.*

★ ★ ★

UNTO US A CHILD

■ ■ I AM VERY grateful for your prayers. Several weeks ago my baby girl was born after only two hours of labor, with pain reduced to a minimum. Every one of my prayers has been answered, as I had prayed for a baby daughter. I cannot speak too highly of Silent Unity. I am most grateful.—*V. T., Tunapuna, Trinidad, B. W. I.*

■ ■ THANKS to you and your prayers I got along beautifully at the birth of my baby, a perfect girl. Your help through all the long months has done more for me than I can ever tell you. It brought me an inner wealth of happiness and rich contentment that I didn't expect ever to find. I feel now that I can accomplish anything. My baby

is truly a Unity baby. God bless you all in your wonderful work.—*Mrs. C. R., Sacramento, Calif.*

★ ★ ★

HIS TRUTH IS A SHIELD

■ ■ MY HEART is filled with love and gratitude for the protection we experienced during a dreadful storm. Though I took precautions to prepare for the coming storm, in my heart was the theme "Neither shall any plague come nigh thy tent." I praise and give thanks to God for His protecting power, for no harm came to us at all. I am very grateful for the understanding gained through your help and prayers.—*Mrs. W. W., Key West, Fla.*

■ ■ THROUGH God's protection and love and Unity's help I am growing in the consciousness of mastery and dominion over every condition in my life and affairs. I am very grateful.—*Mrs. I. B. L., Anderson, S. C.*

★ ★ ★

FATHER, I THANK THEE

■ ■ I AM HAPPY to say that I have a growing consciousness of my oneness with God, of His protection, care, and provision. I truly have the Unity teachings to thank for helping me to attain that consciousness. When I am inclined to let fear or worry overcome me, I sit down and read Unity literature until I overcome them. I am very grateful.—*M. S., Ponca City, Okla.*

■ ■ I AM INCLOSING a love offering, with our blessing, for a recent demonstration. We are indeed most grateful to God and to Unity for the many blessings that our family receives. We are enjoying a peace of mind "which passeth all understanding," and it is all due to faith in God and the prayers of Unity.—*Mrs. A. C., Houston, Tex.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

> I should like to know what is meant by the word "saved." I have heard it so many times and I should surely like to be saved if what they say it means is true.—*Extract from a letter answered by Silent Unity.*

Finding the Truth and being "saved" are very much the same thing. Being "saved," as commonly used, signifies being converted and joining the church or becoming identified with some religious organization. But no single act or event constitutes being "saved." When a person gains a clear realization that all men are created in the image and likeness of God and are constantly under His care, then he has taken his first step toward salvation. For he is relieved of the anxiety of being separated from God, the good.

The relationship between God and man is a Father-and-son relationship. That is the Truth that "saves." To be saved is to be free from all doubts regarding this relationship and to realize perfect unity with the Father. This is done through faith and prayer.

★ ★ ★

> Please tell me if we shall ever see our loved ones who have passed on? This thought keeps me distressed.—*Extract from a letter answered by Silent Unity.*

There is but one life and one love and all are bound together by its ties. If you and your departed brother have a further work to do together, then the love through

which you were attracted on earth will draw you again together. Just where and how that will be is beyond human comprehension. However you can rest undistressed in the assurance that the divine plan of the Father works out in perfect harmony toward the highest good of all His children. Should either you or your brother have another work to do in your ongoing, you will become associated with those whose work is similar and with whom there can be helpful co-operation. We believe you will find happiness in the realization that your brother's spiritual ongoing is under the guidance and direction of God, the ruler of all the universe.

★ ★ ★

According to your teaching, how is man to be saved?—*Question answered by Silent Unity.*

We believe that man is always saved but that he delays the privileges afforded by this salvation by keeping his mind closed to God's laws of love and life. Conversion means opening the mind and heart to the ever-present Spirit and letting it work in man's body and affairs. This is what Jesus Christ meant when He said, "The Father abiding in me doeth his works." All mankind is God's family of children, who will continue growing in understanding until each one attains the victory as Jesus Christ did, and this is complete salvation.

★ ★ ★

People think me unfriendly. I am not. I am bashful; and when I make an effort to overcome this, I succeed only in feeling silly. I feel like a misfit. I want to be friendly and well liked by every one without seeming to "fawn" on people.—*Question answered by Silent Unity.*

God wants you to be happy, and He has implanted His love within your heart to attract to you the good things in life. Unite with this mighty power of attraction within you and give it free expression through yourself

as a radiant light shining forth to bless others. You will feel yourself being drawn closer to the good within all persons, making friendships that will promote your highest good. Personal striving to attain your desires will cease; fear of making mistakes will fall away; and peace will pervade your entire being.

Relax in mind and body as you faithfully use the inclosed prayer often each day. Look for the good in all persons, things, conditions, and situations, for good is God, and God is constantly working in your life and affairs. Praise Him often and give thanks to Him for the many blessings you have received as well as the greater ones yet to come. Go forth this day with joy, courage, and confidence, for God is with you every step of the way.

★ ★ ★

> I seem to remember three previous incarnations and to know that this will be my last. Can you tell me if this is so?—*Question answered by Silent Unity.*

While the wisdom of the Holy Spirit may indeed reveal past lives, it is not necessary to look backward. The part of each soul is to go forward to the perfection that awaits it as a child of God. Eternal life is the goal taught by Jesus Christ, and you can help attain that goal by thinking of life, not by thinking of lives.

Reincarnation is a way provided by a loving Father for man, who through ignorance extends himself so far in material sensation that he loses his body. God has provided that another body may be formed so that man may work out his true salvation, spirit, soul, and body. The body must be redeemed too. Therefore do not stress the idea of reincarnation when thinking of spiritual development. Stress ideas of life, eternal, here and now. Keep your mind focused on God, and you may be sure that you will achieve your spiritual goal.

For a number of years I had worked in an election booth, and we needed the money that I received. Suddenly I was let out and told that the jobs were being given to the unemployed, which was not true. The woman who took my place is much better off than I; her husband's income is three times greater than my husband's. If there is a God, why this gross injustice? Please don't say that it is politics. If God's help is not available in all situations, then religion is a failure.—*Question answered by Silent Unity.*

It would be disquieting indeed were we to attribute a seeming injustice to God. God helps us to meet the experiences in life bravely, triumphantly, and courageously. As long as there are people expressing themselves in a human way we shall be called upon to meet experiences that are not especially happy at times. Truth helps us and by its steadying influence we prepare ourselves to meet life, with all its problems in a wise, loving, and understanding way. It is not what comes to you, but the way you meet it that counts. You can meet present experience by refusing to allow it to hurt you. When you depend absolutely upon a certain position for your prosperity, other avenues are gradually closed. Know that God has many wonderful places for His children to serve, and by your own steadfast faith and trust you can open the door that unlocks the treasure store of good to you.

Lift up thy heart from trifling thought;
Lift up thy soul from sordid dearth;
Gaze thou away from things of earth;
Gaze on the way that Jesus taught.

Thy vision keep on life and love;
Thy resurrection day is here!
Ascension time for thee is near!
Thy vision keep on things above.

—SELECTED

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A DAY AT UNITY TRAINING SCHOOL

Students of the Training School gather in the assembly hall at 8:15 a. m. for the silence, a devotional period that all students are expected to attend. The first class begins at 9 o'clock and the next at 10:30. At 11 o'clock there is a silence of three minutes while a prayer for world peace is broadcast from the tower. All activities cease and every one stands during this brief silence.

The afternoon class is held at 2 o'clock, after which students are free to rest, swim, or take other recreation as they may desire. The class at 8 o'clock in the evening completes the day's schedule. Each class lasts only one hour, ample time being allowed for study periods, notebook work, and the preparation of papers.

On Tuesdays and Thursdays the schedule is somewhat varied, the evening class being omitted. In its place there is a special program at the amphitheater consisting of a book review, lecture, or other event.

Breakfast, luncheon, and dinner at the beautiful Terrace Tea Room are also important features of the student's day. Here he is served excellent vegetarian meals either in the dining room or on the cool terrace. This is a bare outline of the day's schedule. Unless you have previously studied at the Training School you cannot imagine the actual benefit and delight of even one day spent at the School. It is now time to register for the third term, which begins August 3. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

TRUTH WORKED WONDERS

"Last fall I was the recipient of your *Lessons in Truth,* and a while later of *Unity Daily Word* and *Weekly Unity.* It is with a grateful heart that I write to tell you that your literature has worked wonders for me in that through its teachings I have found peace of mind, comfort, and courage, and I am facing my lot with cheerful resignation and with faith."

This letter came to Silent-70 from one who is serving a life term in prison, and it is but another evidence of the value of Silent-70's ministry. Silent-70 supplies Unity literature free of charge to these unfortunate ones who have missed the way. The work is maintained by love offerings from Unity's loyal friends.

IF YOU REALLY WANT TO HELP

You may feel that because you are not a minister, a missionary, or a trained spiritual teacher, there is little you can do to help better the conditions of the world. But your part may be simply to share the word of Truth with those who are finding life difficult. It is no small thing to help a discouraged person gain a new and brighter outlook on life. If you really want to help, join the Help-One-A-Month Club and each month send a subscription for a Unity periodical to some one who needs its message. A card will enroll you as a member. Write to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNITY PERIODICALS + + +

A BANKER MAKES CANDY

He thought he was fitted only to work in a bank, and when he lost his job, it never occurred to him to try some other line of work. "Have you a hobby?" asked the Truth teacher whom he consulted. It developed that the banker could make good candy, so the teacher advised him to turn his talent into profits. In the article "What Hast Thou in Thine Hand?" appearing in August *Good Business,* A. J. Peel reports the results of this man's venture and points up a valuable lesson in Truth.

AN ANGEL IN DISGUISE

That is what Johann called Angelica, their cow, because in a way she was responsible for the happy time that Johann, Karl, and their mother had that summer. A lovely singing lady had come to their mountain home seeking a quiet place to study, and Angelica's hayloft was the only space available for her piano. Johann's mother had scrubbed it white and clean and hung a snow-white curtain at the window, and here in the evenings the family gathered to enjoy the music. The coming of the singing lady brought many benefits, as told in the charming story "Heaven in a Hayloft," by Anne M. Halladay, in August *Wee Wisdom.*

MORE WAYS THAN ONE

Most of us realize full well that we cannot be defeated by anything except our own despair. But how are we to get that idea across to a loved one who is letting circumstances crush him? Shall we try to preach Truth to him? Perhaps we are not good at preaching. Or the one we are trying to help may not be receptive to what we say. What then? In a story called "They Got Busy," appearing in August *Progress,* Kerry Wood shows how one member of a decidedly inarticulate family successfully routed despair from the home.

ARE YOUR PRAYERS ANSWERED?

There is something decidedly wrong with the prayer that is made over and over again without results, says F. B. Whitney in the August number of *Unity Daily Word.* When we have to keep on praying for the same thing we may know that we are not praying aright, because if we have done our part, results are sure to come. In the article "It Is Finished" Mr. Whitney explains why many times we fail to get an answer to our prayers.

USE YOUR GOD POWER

Are things going wrong with you? Does the spirit within you feel discouraged and embittered? "Then," says Dana Gatlin, "it's up to you to do something about it." She says that nobody but yourself can restore your sick spirit, and she tells you definitely how to do so in her article "My Victorious Spirit," which appears in an August number of *Weekly Unity.* This article will help you to contact the God power that is latent within you.

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

Oakland—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hubert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batsou, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1555 Race

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St. Joseph—Morgan, Rex, Unity, 12th & Felix

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S Grand; Abbott, Elsie, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Schopf, Mabel, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

Cranford—Berry, Edith, Unity, Hampton hall

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 203 6th st N W

Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, Hotel Chisca
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York Place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 2026 Ave. C., Scottsbluff, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W Adams, Los Angeles, Calif.
Hutton, F., Unity., Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton, N. Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave
Tucson—Divine Truth Inst, 139 E 4th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Truth Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S. Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen, (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Unity Fellowship, Piedmont hotel; Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th St

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col) 221 W 142d; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th Ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—Unity Cen, 36 & 37 Upper Thames st; L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

The modern world seems to feel that an understanding of spiritual things is entirely superfluous in a man's education, and in an editorial comment in the September issue of *Unity* Charles Fillmore deplores this fact. He believes that the widespread tendency to repress the spiritual nature of man is retarding the growth of the whole race, and he points to Unity School as a powerful factor in overcoming this harmful influence. His "Editorial Observations" are both illuminating and inspiring.

"Even to Overflowing"

"As I hold out my cup to Him, no matter what the size or the form of this measure, He fills it full, even to overflowing." So speaks Frances W. Foulks, author of the book *All Things Made New.* "My Cup Runneth Over," a chapter of this book reveals what she considers her greatest blessing, which is continually a running-over cup of joy to her. This chapter is really a prayer of thanksgiving, and is one of forty-nine beautiful meditations that make up the contents of the book. Miss Foulks is a guest teacher at Unity Training School this summer, her subject being "Prayer."

"Life Is Always New"

If you feel that life is monotonous and uneventful, that everything has grown stale, read the opening chapter of *Selected Studies* and see what Imelda Octavia Shanklin says about "new ideas, new outlooks, new uplooks." It will inspire you to discard habit-bound thinking and enter a new zone of finer mental activity, which leads to a freedom upon which events cannot encroach. *Selected Studies* contains some of Miss Shanklin's best writing.

Forty-two years ago Myrtle Fillmore, mother of Unity, conceived the idea of publishing a magazine for children, one that would teach them Truth ideas in their formative period, and thus forestall their growing up in the negative beliefs of previous generations. *Wee Wisdom* magazine was the result, and since that time it has grown and grown until today it goes into homes the world over; and who can estimate the good that is being done in shaping the characters of boys and girls? Would you like to carry on Myrtle Fillmore's work by sending a subscription to some child this month, *Wee Wisdom's* birthday anniversary? The price is $1 for a twelve-month subscription.

The Zone of Quiet

Sometimes you come into a neighborhood where there seems to be an absence of shrieking horns and screeching brakes. You glance about and see a sign reading "Quiet Zone," and you know that close at hand is a hospital where people are patiently seeking restored health. A sick soul needs quiet as much as a sick body, and if you are seeking spiritual renewal, read "The Quiet Zone" in F. B. Whitney's book *Open Doors,* which tells you how to enter the high consciousness of the presence of God where all is quiet and serene.

Sometimes a person who lives a Godlike, unselfish life, and also demonstrates perfect health, may yet remain poor, even lacking the necessities of life. Why? H. Emilie Cady explains this very clearly on page 58 of her book *Miscellaneous Writings.* Read the entire chapter and learn how to bring forth in your everyday life the abundance of every good thing that you may desire.

What Does This Mean?

"I dreamed that my mother and I were in the mountains climbing upward. Mother was perhaps two hundred feet ahead of me and a great deal higher up than I. As I looked up and forward to the greatest heights I saw a cross. The cross, as I seemed to feel, was a goal in sight and soon to be reached."

The interpretation of this unusual dream is given on

page 64 of *Inner Vision,* a booklet by Charles Fillmore. In this booklet Mr. Fillmore talks about "Divine Guidance through Dreams," "Interpretations of Dreams," "A Prophetic Dream," and other related subjects.

This is the title of a two-part story by Gardner Hunting beginning in the August issue of *Progress.* It recounts a case of "flivver" trouble in which the son of a rich and prominent family comes to the rescue of a modest young woman and two small boys whom she is employed to care for. The man and the girl are miles apart socially and financially, and the girl is painfully aware of the fact, but in the end they are able to bridge the gap and become friends because each possesses the same sterling human qualities of mind and heart.

Accompanying this story is a beautiful prose poem by Theodosia Smith entitled "You Are a Child of the King," which brings out the truth that all are children of the one Father, and that in the eyes of God there is no such thing as social distinction.

Richard Lynch, author of the book *Usable Truth,* taught a class in Knowledge of Truth at the Unity Training School this summer. If you did not have the opportunity to study under him at the Training School, the next best thing is to order his book, in which he brings you his findings in many phases of Truth. The first chapter of his book is entitled "Knowledge of Truth."

A Book Shared Much

"I was all packed up to move from town," writes Mrs. G——, "when I found that I had left out of my trunk the book *Lovingly in the Hands of the Father.* Something seemed to tell me to give it to my friend, Mrs. H——, and so I took it to her home. Last week I heard that Mrs. H—— had read it at least ten times and had lent it to every one within her reach. It seems that every one who reads it wants to pass it on to some one else."

This book, by Evelyn Whitell, is indeed worth sharing. Its true accounts of actual demonstrations

are told in narrative form, which holds the reader's interest while fixing Truth in his mind.

Beth-el, běth′-ĕl (Heb.)—*house of God.*

This town originally was named *Luz.* It is situated a few miles north of Jerusalem (Gen. 28:19, 35:1-15).

Meta. Luz means *turning away, departing.* That which seemed separate and apart is brought into unity, and the name is then Beth-el. In the individual, Beth-el refers to a certain center near the heart, which is called the *house of God.* It seems material, at first sight. Jacob thought that it was material, when he lay down there with a stone for a pillow; but he found there a ladder reaching to heaven, and he exclaimed: "Surely Jehovah is in this place; and I knew it not." (Gen. 28:16-22). So Beth-el really symbolizes a consciousness of God, or conscious unity with God.

The above excerpt is from the *Metaphysical Bible Dictionary,* a complete metaphysical interpretation of Bible names of both persons and places, which is invaluable to a Bible student.

The Place of Fulfillment

In *The Silence* is this statement: "No need can develop in the life of man for which he cannot by the simple act of turning his attention toward the fact of God's presence, immediately experience fulfillment." Here is a challenge to the Truth student to take his problems into the silence and find their solution. In this booklet E. V. Ingraham shows step by step how to enter the silence, which in reality is the presence of God.

Unfailing Results

"Every form of unhappiness springs from a wrong condition of mind," says the little booklet *Out from the Heart,* by James Allen. On page 54 he lists a number of wrong mental conditions and opposite them the effects they produce. On the next page the author lists some right mental conditions with their corresponding effects. These interesting lists will show you what state of mind to cultivate and what to avoid in order to live a serene, untroubled life. Price of the booklet, 25 cents.

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by Coleena Cooper

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Slips cool along its course in dust and heat,
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Cradled in fern and tucked away in moss,
No drought, no storm can check its welcome flow
Nor soil its stream.

From Thy deep reservoirs of strength, great One,
My little stream of life derives its flow.
No press of care, no malice, no contempt
Makes the determined trickle fail or cease.
Its source is high in Thy unchanging thought,
Safe hid with Thee.